

The Revolution.



PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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ANNIVERSARY

OF THE

AMERICAN EQUAL RIGHTS ASSOCIATION.

THE AMERICAN EQUAL RIGHTS ASSOCIATION will hold its Anniversary in New York, at STEINWAY HALL, Wednesday and Thursday, May 12th and 13th, and in Brooklyn, ACADEMY OF MUSIC, on Friday, the 14th.

After a century of discussion on the rights of citizens in a republic, and the gradual extension of Suffrage, without property or educational qualifications, to all white men, the thought of the nation has turned for the last thirty years to negroes and women.

And in the enfranchisement of black men by the Fourteenth and Fifteenth Amendments to the Federal Constitution, the Congress of the United States has now virtually established on this continent an aristocracy of sex; an aristocracy hitherto unknown in the history of nations.

With every type and shade of manhood thus exalted above their heads, there never was a time when all women, rich and poor, white and black, native and foreign, should be so wide awake to the degradation of their position, and so persistent in their demands to be recognized in the government.

Woman's enfranchisement is now a practical question in England and the United States. With bills before Parliament, Congress and all our State Legislatures—with such able champions as John Stuart Mill and George William Curtis, woman need but speak the word to secure her political freedom to-day.

We sincerely hope that in the coming National Anniversary every State and Territory, east and west, north and south, will be represented. We invite delegates, too, from all those countries in the Old World where women are demanding their political rights.

Let there be a grand gathering in the metropolis of the nation, that Republicans and Democrats may alike understand, that with the women of this country lies a political power in the future, that both parties would do well to respect.

The following speakers from the several states are already pledged: Anna E. Dickinson, Frederick Douglass, Mary A. Livermore, Madam Anneke, Lilly Peckham, Phebe Couzens, M. H. Brinkerhoff, Olive Logan, Mrs. E. Oakes Smith, Elizabeth Cady Stanton, Henry Ward Beecher, Olympia Brown, Robert Pur-

vis, Josephine S. Griffing, Lucy Stone, Ernestine L. Rose, Susan B. Anthony, Theodore Tilton, Rev. O. B. Frothingham, Amelia Bloomer, Mrs. Frances McKinley.

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Newspapers friendly, please publish this Call.

THE ANNIVERSARY.

Most of the old anniversaries are to be discontinued, it being believed that the day of their usefulness has closed. Such a reason would seem to express or imply doubt whether many of them ever were important. The objects are none of them secured for which they were formed, excepting the abolition of slavery, and, singularly enough, the abolitionists are to hold their annual gathering as in the last thirty or forty past years. The Equal Rights Association holds its second anniversary in Steinway Hall, New York, and in the Academy of Music, Brooklyn, as expressed in the call in another column, and a grand thing they will make of it, too. From present indications, it will be one of the most important occasions ever observed in this country. It is time the friends of the movement were making their arrangements to attend. It is expected that delegates, or representatives, will be present from both slopes of the Rocky Mountains, and from both shores of the Atlantic ocean. The ablest and noblest champions of the cause, both men and women, are to lend the tribute of their peerless eloquence. It cannot but be a Pentecostal exhibition of the spirit and power of truth in behalf of justice, humanity and freedom.

P. P.

A NEW CHAMPION FOR THE RIGHTS OF WOMAN.

THE cry is still they come. THE REVOLUTION has waked up the women of America from their Rip Van Winkle sleep. The Boston Journal announces a new recruit.

RIGHTS OF CHILDREN.—A sister of Hon. Gideon Haynes, Warden of our State Prison (Miss Lorena Haynes of Waltham), lectured in Hingham on Monday evening last, in the Universalist Church. Her theme was the "Rights of Children"—physical, intellectual and moral, which she treated in a pleasing manner, giving many valuable hints as to the training of youth, and interspersing her remarks with pungent wit, gentle satire and illustrative anecdote, greatly to the interest of the large audience, who listened to her with pleased attention. Miss Haynes first lectured in Boston before the Ladies' Physiological Institute, giving excellent satisfaction. She enters the lecture field under favorable auspices, and with her previous attainment as a writer, broad, generous culture as a scholar, may be expected to take high rank. She is pleasing in general appearance, and has voice of great sweetness.

This lady has been invited and we hope that she will be present to address the Convention in May which will be a grand demonstration for the cause of Equal Rights.

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER VI.

"You can understand, madam," continued the heart-broken woman, "how very easy it was for me to be imposed upon. The descent from affluence had been so sudden that I could not realize the poverty and disgrace it had entailed upon me. I had been guilty of no sin except that of leaving my parents for the man I loved; and it took a good many hard knocks to enable me to comprehend that a woman toiling every day for her bread and butter was not a fit candidate for respectable society. So when Mr. — called upon me in a friendly manner, stating that ever since he had been in business he had made it a practice to call occasionally on his employees, how could I be expected to look through the crust of deceit and treachery that enveloped the man, and read the depravity hidden away in his black soul? He represented himself as a Christian, too, invited me to go to a Methodist conference meeting, desired to know if I had ever been converted, and if I considered my calling and election sure, etc.? On one occasion he prayed with me most earnestly. This state of things continued several weeks, during which time I made excellent wages, and got on comfortably. But Heaven only knows how unhappy I was. One evening the old woman I boarded with was away to church, and my employer called. I had never before been a moment alone with him. Something, I scarcely knew what, had always kept me from lighting him to the door, although he had once or twice especially requested it. This evening I had cried until fearful of spoiling my work—I laid it away—and when I recognized his knock upon the door, a peculiar warning, or premonition of evil, caused the cold perspiration to stand in great beads upon my face. His greeting was polite and unexceptionable. I became in a measure assured. He rallied me upon my swollen eyes; reasoned with me in regard to the utter uselessness and folly of tears; assured me that I should always have a friend in him, and ended by drawing his chair closer to mine, and inquiring in low tones if I had not seen from the very commencement that his feelings toward me were not the ordinary feelings of friendship, but a deeper, truer, more passionate yearning than this word could ever suggest? I started back in horror. Then light commenced to dawn.

"Do not be afraid of me, Mary," he urged in the low, hissing tones of a serpent. "You shall never take another stitch—never do another day's work; you shall be mine to care for—mine to keep; you shall have your own earnings, and be mistress of your own establishment, and baby shall be to me as my own child."

"Have I not heard you, Mr. —, speak of your wife on several occasions?" I inquired, with as much calmness as I could assume.

"Why, of course you have, you little simpleton; but didn't you know that it was all the fashion for men and their wives to hate each other cordially, and each seek their own pleasure, in their own peculiar way? If you don't, let me enlighten you. My wife does just as she pleases. I never question, and vice versa. I loved you, Mary, as soon as I saw you. Now tell me that you will allow me to remove you from this horrible place to-morrow."

I looked at myself in the old woman's quaint

little mirror, and wondered that I didn't fall dead at the man's feet. There I stood, the heart-broken victim of one wealthy New York merchant, dishonored and disgraced; and now, before the iron in my soul had had time to cool in the least, another of the same profession makes similar overtures. Aye, but I loved the first—how well Omnipotence only knows. Whether I should, had I discovered his treachery before our mock marriage, I am unable to say, but this much I do know—that this moment, with the whole wretched past looming up before me—the years of suffering and ignominy—I love him better than all above or below. But this man, my employer, I detested. His glowing picture of a life of luxury presented not the slightest attraction. It was no virtue to resist, for a crust alone would have brought to me greater comfort than all the wealth of the Indies shared with him. Summoning all my courage, I said to the villain, who had never taken his eyes from my face, evidently striving to bring all his magnetic power to bear upon my peculiar temperament—

"Sir, I am astonished that a man occupying your position in society, representing himself as a Christian gentleman, should so far forget what belongs to decency." I scorn both you and your proposal; and now do me the kindness to leave the house immediately. Not a word," I continued, as he seemed inclined to argue the point. He attempted to seize my hand. I saw from the frenzied look on his face that the man had determined to do me harm—so taking advantage of a moment's hesitation on his part, I sprang to the door, opened it, and never stopped until I had reached the street and hidden myself in a neighboring area, and there waited for him to come out. In a moment or two he passed, and I ran back to my little room, locked the door, and waited in a state of mind impossible to describe for the arrival of my old friend.

"Ah, child!" said she, "I could a told you so. Heigho! That's the way with all the big tugs! A woman's virtue is no more account to 'em than the dirt under their feet; and you have lost your nice work too; mark my words, child. He'll hunt you down; a disappointed man is worse than a baffled beast, because he's got what the beast haint, reason to back him."

I had not thought of the work; but now what should I do? No one would make a favorite of me, and give me choice work, and ample remuneration, unless he had his own selfish and lustful desires to gratify. What wonder that I could see nothing but desolation before me? I finished the work I had on hand, and returned it, received from the book-keeper my money, and was politely informed that my services were no longer needed. I had saved up about thirty dollars, and, with this to depend upon, I hunted for employment. Shirts from six to ten cents apiece was the best I could find, and with this I had to be content. My little fund was at last all gone—and work as fast as I could, and as long as I could, I was not able to earn enough to pay our board. The old woman was a good, kind soul, and for three or four weeks did all in her power to encourage me; but she had no income except that obtained by fine washing and ironing for a few families. One day she was taken seriously ill, and my baby also. Neither of us had a cent of money. The next day both invalids were worse. I went to the different stores where we were accustomed to buy our provisions, hoping they would trust me, but met with no success. In despair I begged, but

no one would listen to me. Evening came again, and, what with my long fast and dreadfully nervous condition, I had no milk for my baby; and my old friend lay groaning, and almost dying for the comforts of life. I started out again, this time determined to return with food and medicine. I went into a corner grocery, watched my opportunity, hid a loaf of bread under my shawl, and slipped out. I had not got a block from the store, when a policeman clapped his hand upon my shoulder, and, with "Come with me, Miss," led the way to the station-house, where I was locked up for the night.

(To be Continued.)

REASONS WHY SOME MARRIAGES ARE UNHAPPY.

Those who marry intend as little to conspire their own ruin as those who swear allegiance; and as a whole people is to an ill government so is one man or woman to an ill marriage.—John Milton.

A condition requiring the continuance of marriage, notwithstanding a change in the feelings of the parties, is absurd, shocking, and contrary to humanity.—Jeremy Bentham.

Marriage having this peculiarity, that its objects are frustrated when the feelings of both parties are not in harmony with it, should require nothing but the declared will of either party to dissolve it.—Alex. Humboldt.

The subject of marriage is usually discussed as if the interests of children were everything—those of grown persons nothing.—John Stuart Mill.

He considered that every marriage in which the purest love failed on either side was no better than a work of adultery.—Life of J. P. Richter.

Monsieur, when a wife's nature loathes that of the man she is wedded to, marriage must be slavery; against slavery all right thinkers revolt; and though torture be the price of resistance, torture must be dared; though the only road to freedom be through the gates of death, those gates must be passed, for freedom is indispensable.—Charlotte Brontë.

I read in papers every sessions every 'sides how the impossibility of o' ever getting unclaimed from one another at any price, on any terms, brings blood upon this land.—Charles Dickens.

These, dear REVOLUTION, are the authorities quoted by the advocates of a looser divorce law. Allow me to say, that I object to the testimony of Milton and Charles Dickens, in their own defence. Milton would have been unscrupulous as Henry VIII. in changing laws to suit his shifting passions. Any opinions he might have, pertaining to women and the heart, are worthless. He ill-treated his own wife, enslaved his daughters, and had no patience with a stronger nature, than his simpering doll-baby Eve. And it has come to pass that the Dickens family, too, have a genius for incompatibility, though the biographers of Augustus, surnamed Dickens, do not call his polygamous tendencies by that euphemistic name.

Incompatibility! I hate that word! It means everything and nothing. Here is a case of it. Last summer, a man in Ohio, whose wife persisted in cutting the butter at table with her own knife, attempted to carve her in turn into mince meat with an axe, a course hardly designed to reform her notions of social etiquette. Another victim of uncongeniality in Wisconsin had a wife who would raise his biscuit with saleratus. For this system of slow poisoning, he revenged himself by giving her a heavy dose of arsenic, which did its work quicker. Served her right, let me add, if men are ever allowed to murder for gastronomic reasons.

Such are the vagaries of compatibility. Now I should like to know the essential difference between these vulgar quarrels and Shelley's atrocious desertion of his wife. That wonder-

fully sensitive poet forsook the wife of his youth and his early struggles for intellectual reasons. But there was not an element of the esthetic in his case. It was simply fiendish, and worthy of a Dutch butcher. With all his boasted nervous sensibility, he could continue to float paper boats, and court the treacherous element that drowned Harriet Westbrook's woe. I wonder his pharyngeal muscles did not convulse at the sight of water. But it is enough to make one laugh to think, how, at last, outraged Nature, with a grim, rhyming consistency, as in Queen Tomyris's horrid practical joke, steeped him to the lips in water—gave him more than he wanted. "*Satia te sanguine quem sitisti.*" Why, the retribution was Dantesque, full of poetical justice, and might have appeared poor Harriet's ever-injured shade.

There is a sounding sea of wedded misery, whose subdued roar is never out of our ears. Nearly all these infelicities come from some imagined superiority on either side. Hercules men and women calling themselves literary, generally contrive to be supremely miserable. Would Samuel Johnson have been any happier for the world any wiser, if he had waked up from his ten years dream of bliss, to discover that he and his darling Litty were, after all, incompatible, and that the roses which he had so amorously kissed on her faded old cheeks, were only rouge very badly laid on?

Burke, whose head and face are those of an archangel, had no more patience with easy divorce laws than with French Revolutions, though both might be the reaction from tyranny to license. With the natural chastity of an Irishman, and having no vagrant loves of his own, he could not conceive a necessity for legalizing those of baser men.

Very beautiful, also, seems the devotion of Disraeli for his old wife, older than himself by many years. Like Burke, he lost his only son before he attained maturity. Declining a peerage for himself, by a graceful act of homage, he conferred the title of Viscountess of Beaconsfield upon Mrs. Disraeli. Never does he omit, by word or act, to lay his titles and honors at her feet. She is plain, but kindly, and she adores him. What in her is dark, he illumines, what is low, he raises and supports. And yet it is nothing more than decent gratitude, that having climbed into fame and fortune with the money she brought him, he should not kick the ladder down by which he did ascend.

Loveher, still, is the glimpse we have of Sir Thomas More's domestic life through the door Erasmus left ajar. His wife Alice was one of those carping, materialistic shrews, whose existence is a slow fever. Her very note of anger, as she went singing in a fury through the house, would have tempted most men to the last argument of the broomstick. (Why do bad tempered women always sing under the excitement of anger?) In spite of her, he continued to be a blameless and even happy husband. He believed in the spiritual part of woman—pleaded for her intellectual development, and made it a verity in his own daughter, the beautiful and pious Margaret Roper. Milton taught his daughters to read Latin like Acolytes, wretched old churl that he was. In the endless zig-gag of hereditary descent, by which daughters inherit the paternal quality, More's spirit descended upon his child in a holy apostolic succession and laying on of hands.

Happiness! Men talk as though marriage, like every other relation in this world, were not provisional and incomplete, and life itself a per-

petual compromise with adverse powers. Where is the heavenly virtue of self-surrender? Because Christ died to save sinners, shall there be no more self-abnegation? Surely, he did but point us to the beauty and holiness of sacrifice! Read Tennyson's "Palace of Art," that strange, misunderstood, metaphysical poem, and see how the haughty soul, intent upon its own culture alone, and neglecting the law of kindness, perishes in its self-contempt. I have known some whose lives repeated the Tragedy of the atonement, even to the sword-thrust and the crown of thorns; who expiated in their own persons all the sins of kith and kin, far and near; forbore with passionate wives, paid the debts of the improvident, clothed and sheltered the vicious, and sunk at last into the grave's rest, with no recompense but the ministering angels of an approving conscience. Dear, heroic soul of Thos. More! Having known such as you, and seeing the world has only the blackness of ingratitude for such, how desperately we cling to the hope of immortality and a Heaven of compensations! Else are we the most miserable of men.

Few know the power of household compromise. I saw once a petulant, nervous temperament, whose household discipline was a reign of terror, especially on rainy days. I saw that fierce nature smothered into smiling placidity by combining with tender, mesmeric touches her long, abundant tresses. She would sit as still and sympathetic to the soft flattery of her capillary nerves as Cruiser under the hands of Rarey. You might have knocked her down with a marabout feather.

Superiority is often but a fanciful thing, as between husbands and wives. They may differ in kind, and so God intended. Marriages ought to be made on the principle of the compensation balance-wheel, two metals welded together, that one may contract as the other relaxes. A plain, ugly woman like Disraeli's wife may be a sixth sense to her gifted husband, strong with the might of love where he is weak, a quick ear, and delicate touch, assuming the task of sightless eyes—Phlippa sucking poison from the wound of her king.

Lady Mary Wortley felt vastly above her lord, as indeed she was, in a certain Baconian power of generalization, beyond all other women of her time, but he must have had an unaffected contempt for her dirty finger nails and skimpy virtues of personal propriety and cleanliness. So Bonaparte, flushed with conquest of a world of sense, when he sneered at all scribblers, as "makers of phrases," did not own a loftier scorn than they had for him.

Compatibility does not mean similarity, but in wedlock, something exactly different. It means dissimilarity. The law of difference is the principle of life. I should like to see some theorists at work, mating congenial souls. Chaos would come again. Sometimes Flibbertigibbet and Haram Scaram are joined in shiftless wedlock. Imagine Harold Skimpole and Lady Caroline Lamb fortuitously come together! Such a couple I once knew, whose collective rhymes are buried forever in the files of forgotten newspapers. Perfectly congenial they were, if a combined talent for bad poetry and general good-for-nothingness could make them so. But the crack-brained pair went through life like a distracted puppy with a tin-pan tied to his tail. Could they have lived on honey dew, and drunk the milk of Paradise, it might have been better. But ah me! The bread and meat of ordinary mortals was their nourishment. A wandering mendicancy, and insults given with

alms from rich and intolerant relatives, was their self-appointed lot, from which one strong inspiration of common sense to either might have saved them. Many are the family traditions of that wondrous twain: of how the lady once entered a stage coach for a two days journey, tricked out in her red and yellow tarleton ball dress, like a parrot, and deaf to the remonstrances and tears of her cousin, who sat within; how they committed the enormity of taking breakfast in bed at eleven o'clock, and promenaded the back yard at a later hour, composing verses in their night caps; until at last, the sufferance of one grave kinsman fairly worn out and seeing a hackney coach roll up his sycamore avenue, the congenial spirits within and the inevitable trunk on the box, assisted them to dismount, ignored the trunk and bribed the coachman to wait and take them back the same day.

Fanny Kemble, her biographer tells us, did not make the painful discovery that her husband was a slaveholder and her inferior until some time after she had become a wife. How often have I pitied those unfortunate dogs and hares that die under the anatomical researches of the Ecole Polytechnique! and hardly fair does it seem for one human to pursue an abstraction in ethics to the mortal hurt of a fellow-being. Young women take upon themselves the yoke of old men, for selfish reasons, and then spend the rest of their days in mawkish repining, if not positive outlawry, feeding their sentimentalism on doubtful ballads of the Allan Percy order, and acting as if husband and the whole world had combined to injure them.

Laissez Faire, say I, with all my heart. Strict divorce laws will not make unfaithful husbands true, or rehabilitate stale and superannuated wives. They may walk with wrists chained together in the galley gang, but the awful fact of disgust remains. As the *World* correspondent has said, "For the cure of these things reliance must be placed in the vast aggregate of moral agencies, of which Religion is chief."

Above all, men must learn that they cannot wrong a living creature, least of all, those whom they vowed to cherish, without a retribution that will surely follow, though it wait for their children and grandchildren.

Henry Clay thought he could safely leave his wife at Ashland to bear children and make butter for the Lexington market, while he made laws for the nation and love to the lovely women of Washington. There his heart stood always open as any boarding house door, but shut against her who was playing Solomon's wise woman on the great farm, cutting out jeans and linsey for the negroes.

His dream of ambition over, sick and sad, he went home to Ashland, to find that the domestic drudge, called by the holy name of wife, had reared up for him a race of wayward, degenerate children. He was filled with the bitterness of disappointment. But they measured the depths of the mother's humiliation. The angles of incidence and retaliation were but equal. Was it the sorrowful mother that made one son crazy with hopeless love, another, a sour, discontented man, overcome through life with a sense of inferiority, and jockeys and gamblers of the rest? Truly, wisdom is justified of her children. We do not gather grapes from thistles, nor figs from thorns. By their fruits we know them. Great Pacificator! Stal-low Protectionist, how could he, with his narrow political creed, know that the feeblest cannot suffer wrong without taking unconscious

vengeance upon their dearest? We cannot quench our thirst at sweet and pleasant streams whose fountains we have poisoned. He might despise the wife who ministered to him in carnal things, but just and mighty was her revenge. Henry Clay is dead. His compromise measures are scattered to the winds. His misdeeds live on. Theodore still lingers in the asylum at Lexington. There is but one thing immortal, and that is love.

(To be Continued.)

WOMAN'S RIGHTS IN EUROPE.

THE following is an abridged summary of European operations on the question of Woman and her rights, translated for THE REVOLUTION by Mrs. Elizabeth Smith Miller, from the Paris *Journal des Femmes*:

The position of woman in society, is not, as many suppose, the work of nature and necessity, but simply the result of the ignorance of the first man, deeply and continually strengthened by devoted worship of the strongest will.

I hope I may some time be able to show how abuses, prejudices and injustice toward woman are perpetuated from age to age or renewed under other forms and names; and this notwithstanding the progress made—notwithstanding the light which is breaking out in every direction. Wishing that our readers may know the names of the truly courageous women who have dared to protest publicly against the unjust laws respecting woman, desiring equally that our readers should know that the most distinguished, intelligent men of every country, preach from the same text, I give this short statement of the chief facts in this struggle for right.

The first cry of liberty came, as might be supposed, from America, a free soil, where men are born free, and comprehend and protect individual liberty. About three years ago there appeared in the United States, a little knot of reformers, preaching Equal Rights for the sexes and protesting against unjust laws toward woman. First among these superior women, are Mrs. Elizabeth Cady Stanton, Miss Susan B. Anthony, and Miss Olympia Brown.

Fortunately Mrs. Stanton is rich [mistake—*Ed.*], and able, therefore, to second, pecuniarily, all the measures with which her zeal inspires her. She began by establishing in New York a society for the Equal Rights of woman. Under the auspices of this society, and for the purposes of explaining the principles on which it was established, Mrs. Stanton and her secretary, Miss Susan B. Anthony, travelled through nearly the entire extent of the United States, lecturing in every city, showing the excellence of their plan, and the results which must follow, and displaying constantly an activity all the more admirable from the fact that Mrs. Stanton has passed her sixtieth year. [Fifty-three.—*Ed.*] After returning to New York from their fatiguing labors, these two ladies, with the aid of their colleagues, carried out an idea they had long meditated, to establish a journal which should be the organ of their protestations. January 1st, 1868, gave birth to "THE REVOLUTION," a name chosen as symbol of the great idea of which they were the apostles. The motto of this paper is: "Principle, not Policy: Justice not Favors.—Men, their Rights and nothing more: Women, their Rights and nothing less." The noble sentiments expressed in this motto are beyond all commentary—they are the expression of true dignity.

In England the movement for women is warmly sustained by the most eminent men of the State, among whom are Gladstone, Mill, Bright and Fawcett. Among women we can cite Miss Lydia Becker, Miss Bright, daughter of the celebrated English Orator, Mrs. Procter, Lady Chilton, Mrs. Priscilla McLaren. Miss Becker has attracted attention and admiration in her recent Plea before the English Bar, in behalf of the five thousand women who demanded the registry of their names on the electoral lists, in virtue of the recent Reform Bill of which they supply all the legal conditions. Although foiled in this instance, these ladies do not consider themselves vanquished, but are preparing to renew the struggle for the next electoral session. To this end a society for the Right of Suffrage has just been formed in Manchester. It demands for woman the right of election on equal conditions with man. All the most honorable men, men of rank, belong to this Society, of which Miss Becker is the Secretary. A journal under title of "Review of English Women," treating all subjects connected with the woman movement, appears in London under the direction of distinguished writers.

In Germany, societies of women have been established for the last four years—not to seek, as in England, to insure to woman her political rights, but to develop in her that intellectual education which shall prepare her for the same political duties. If the course pursued by the German women is apparently different from that of the American and English woman, it is, however, safe to affirm that they have really the same end in view, and that the future will dispel these slight shades of difference. At Leipzig, a German paper, *The New Ways*, edited by Madame Louise Otto-Peters, has for four years enjoyed a justly merited esteem. At Stuttgart, Captain Korn edits another paper in behalf of the intellectual cultivation of woman—*La Gazette generale des Femmes*. Madame Rosalie Schönewasser's bright, clear mind has led her to hoist, courageously and publicly, the flag of free thought, which she sustains against all attacks. The men of Germany who lend their support to the cause of woman are of those who represent the advanced and wholesome ideas of their country—that is to say, of those who, like the illustrious Jacoby, consecrate strength and life to protest against the sway of Russian despotism.

In France our cause is constantly gaining ground. The most illustrious men of the bar, and literary men, aid in this great work. Louis Blanc, Jules Favre, Jules Simon, Ernest Legouvé, etc., are men who honor our cause as its champions. Among women I will confine myself to the names of Mesdames Andre-Leon, Maxime-Breuil, Bosquet, Maria Deraisme, Paul Mink, who, with united talent and devotion, have succeeded in setting the first beacons which shall henceforth aid woman to secure the rights so unjustly denied her. The names of these ladies, deservedly honored and loved in France, must often appear in this journal, to which they have pledged their precious assistance.

The establishment of professional schools is of unspeakable value. For this blessing we are indebted to the labors of Madame Eliza Lemonnier in 1862.

Italy, this beautiful country, scarcely escaped from the convulsions of civil wars, will not be outdone by other nations. She also has her phalanx of courageous women who worthily represent their sex, and who labor to enlighten those of their compatriots less favored than they

with means of instruction. The national intelligence and patriotism of the Peninsula are such that on the first breath of liberty that passed over their country, woman comprehended the task she had to accomplish. If bad natures become still more perverted, even brutal, under the reign of ignorance; noble natures, on the contrary, are strengthened and exalted in the struggle which they maintain in the name of justice.

Eighteen months ago Mademoiselle Gualberta Adelaide Beccari, of Venice, established *La Donna* (Woman), a journal destined to instruct woman, the mother of the family, and to prepare her to fulfil worthily the duties resting on her as half of the great human family. The paper is edited by women, among whom I would here mention Mademoiselle Maria Mazzoni, who, besides her literary reputation, has also been known for the last seven years as an *avant courier* of the emancipation of woman—a theme which she treats, in all her writings, with profound skill and wisdom. Numbers of distinguished men in Italy support the woman question with all their influence. I cite the name of the deputy of Sessa, M. Salvator Morelli, who had the moral courage to brave strong prejudice in presenting the question of the rights of woman to the Italian Parliament.

Portugal, also, has her woman's paper—*A Voz Feminina*—a weekly issue, established a year since in Lisbon by Madame Francisca d'Assis Martinez Wood, who is also the editor. Although this question has not yet taken deep root in Portugal, Madame Wood will no doubt succeed in interesting her compatriots in the intellectual progress which she seeks to advance.

Russia, a country where every special undertaking has much to contend with, may congratulate herself on the new ideas which have just obtained there. A petition, signed by a hundred and fifty ladies, was favorably received by M. Tolstoy, Minister of Public Instruction, whose influence has been effective in securing for woman, at the University of St. Petersburg, courses of history, philology and the natural sciences.

Switzerland has seen the birth and development of the "International Association of Women"—a Society founded in Geneva, May, 1868, by Madame Marie Goegg, for the purpose of establishing international relations between women—uniting the various demands of woman which are agitating almost all the nations of the earth, and forming a bond between them which shall preserve and strengthen their scattered forces. This Association is kindly welcomed—from all sides come re-enforcements, particularly from Germany and Italy.

The Society—the "League of Peace and Liberty," with all its aims founded on the purest justice, does not fail to protect the cause of equal rights for woman. In the session of the League at Berne last September, the representatives of all European democracy declared "equal rights for woman" as its principle, and confirmed this declaration by making Madame Marie Goegg a member of the Central Committee of the League.

There is also a society in Geneva, established last October—the "Swiss League"—devoted to the political rights of woman.

In closing this cursory statement, I must express two wishes—1st. That numerous adherents may insure to these various Associations and Leagues the moral and material force indispensable to the accomplishment of the work. 2d. That the political men of all countries may

have courage to listen to the low voice of conscience within, and in their councils speak out in behalf of woman. MARIE GOEGG.

THE SOCIAL EVIL.

MRS. E. L. ROSE TO REV. DR. THOMPSON.

Editors of the Revolution:

In a late number of the N. Y. *World* the Rev. Dr. Joseph P. Thompson's "Theorem of popular government" commences by saying "No ingenuity of research has found a trace of the social compact by which some philosophers imagined that human beings first agreed to live together."

It is true that there is no such trace in print or writing, but I don't think it requires much research or ingenuity to know what the compact was. The Chinese philosophy has embodied it in the sentence, "Do not unto others what you would not wish them to do unto you," and the Christian philosophy, "Do unto others as you would they should do unto you." And all men, from the first two that ever met and agreed to associate together to the present time have recognized that compact. Justice, the natural deduction from associated human nature; that "compact," alike the foundation and pillar of society, though unfortunately not always carried into practice, has always been recognized at least in theory. But this is not the object of this article.

Dr. Thompson complained, and very justly so, that the American men will not work, and then he complained still more because woman wants to work. In his "right building up of a nation" he makes woman the "ornamentation," not "stability;" "beauty," but not "strength." Labor, he says, was "man's primordial necessity," but not woman's; of course not, she can live without it. The gentleman must have been in the council chamber just before creation, as he seems so very well acquainted with the fact that one-half the race was created to labor (only they won't), to man the ship, and the other half to be "figure-heads," to ornament the prow; and hence he exclaimed, "woman's right to labor is a cry full of evil omen. It shames me that in this free republic, where the sanctity of womanhood has been guarded with a jealousy that the age of chivalry never knew, we are beginning to look upon woman as a creature doomed to labor."

New Jersey is said to be out of the world; but where, oh where has Dr. J. P. T. resided? For if he had ever lived within sound, sight or smell of a human habitation, he would have found out before 1869 that, in spite of "jealous chivalry," poor woman like poor man has always been "doomed to labor;" only she has not yet been doomed to be paid for it as well as he. If he is married and keeps house, has he ever had in his "right building" up his home, such an "ornamentation" as a cook, a drudge in the kitchen, or a washerwoman? He acknowledges her right to labor, but exclaims: "If she covet that, let her go forth and labor if she will, and produce hands and feet and features of corresponding coarseness!" What fools his drudges in the kitchen must have been to remain there when they might have been "ornamentations" in his parlor. Now, as he seems to be so interested in delicate "hands, feet, and features," allow me to assure him that no work is so calculated to make hands and feet coarse and large as washing, ironing and scrubbing; and no labor so pernicious to the "features and complexion" as standing over kitchen fires that

scorch and burn, and to inhale the fumes and odors of grease from cooking, baking, and frying, or the steam of soapsuds and the agreeable, healthful odors of soiled linen. If he don't believe me, just let him examine the hands and feet and features of his kitchen "ornaments."

"Her delicate and beneficent presence, her grace and charm of person and manner, her intuitive affinities for the true and the good, her divine faculty of counsel, her all-pervading, all-controlling influence, these are prerogatives which woman has no right to vacate by reducing her self to a mere tool of productive industry."

No! my dear doctor, woman has not the least desire to "vacate" such delightful "prerogatives." But as they are not quite appreciated in the kitchen and laundry, she wishes to transplant them to more appropriate spheres. Such beings are not fit for hard, monotonous, wearing, health-destroying, spirit-crushing labor, and she could do a great deal more good in more productive avocations.

"Her intuitive affinity for the pure and the good," "her grace," "her divine faculty of counsel," honor and honesty, and all other virtuous "prerogatives" are needed in the mechanic's shop, the artist's studio, the chemist's laboratory, the merchant's emporium, the broker's and bankers' offices, the jury boxes, the judge's chair, the legislative halls and the pulpit. She has no desire to "vacate" these prerogatives; only to use them where they are most needed, and would be most beneficial to herself and the world. They are needed in productive industry, in politics, and in every walk of life; but they will never be found there till her counsel, and aid and co-operation shall be fully recognized in every branch for which she has taste and capacity, and there will be no need to talk about the "red blood corpuscles." Diversified, healthful occupation, physical and mental exercise, and fresh air will give her vigor of body and mind, which the kitchen, laundry, nursery, school-room, and needle could never give her; and yet, in spite of her cramped and crippled education and position in society, she has "vital activity," "force and capacity for sustained exertions."

In sudden, as in long protracted affliction and suffering, when man's boasted strength and vigor have forsaken him, when he is prostrate and broken down, woman with all her weakness still keeps up, her patient, enduring perseverance enables her to stand erect under the most trying circumstances, and give him strength, inspire him with courage, whisper hope into his broken spirit, and once more hold him up as if he were a child again.

It is folly to talk about her incapacity to work, for it is false, and it is a crime to discourage her from any useful labor, who "covets labor." Those who pass their lives in one constant routine of fashion, frivolity, and folly, contented to be petted, flattered, and despised (for contempt is always equal the flattery), do not ask for work. And what shall those do who cannot stoop to such degrading existence—those who have no "jealous chivalry" to guard the "sanctity of their womanhood," but must support themselves by their own exertions? Shall they starve, or prostitute themselves, rather than work?

Walk through the highways and byways of this city and behold the thousands of miserable creatures corrupted by just such teaching. They don't ask for work; they prefer the "delicate hands and feet and features" for just such teachers.

What shall we say of a man who considers himself a guide and guardian of public morality, who instead of speaking to woman of the sin of idleness and extravagance, of the necessity of useful labor for health and happiness, and to parents to do their duty by their daughters as well as their sons, to enable them to become useful intelligent members of society, insults common sense by flattery, and degrades labor alike for man and woman? Such lessons are well calculated to fill the streets with prostitutes and society with "social evils."

In giving the above a place in your paper you will greatly oblige. Yours respectfully,
ERNESTINE L. ROSE.

NOTES FROM THE LECTURING FIELD.

WAVERLY, March 26th, 1869.

DEAR REVOLUTION: Although treated this evening by Jupiter Pluvius to a shower bath of some four or five hours, beginning just before "meeting time" and ending just after, we were nevertheless greeted on our entrance into the Hall with an unusually large audience. Mr. Yates, the Post master, generously made all previous arrangements and was untiring in his efforts to make our visit to this village both agreeable and successful.

Close and respectful attention was given to the addresses; no sound disturbing the stillness, save our own voices and the patter of the rain outside. As Miss Anthony sent her last shot ricocheting down through the audience, one long shout of hearty approval rang out upon the night air and upward to the dome above, where—as I fancied—the spirits who had suffered here in the flesh, through the injustice of the laws and customs we were there to denounce, took up the glad sound and sent it echoing on to all the hosts of all the unknown worlds! After all was quiet, Miss Anthony put the question "all in favor of Woman's enfranchisement," etc., separately; first to the men and then to the women, and the reply in the affirmative came in a loud and ringing "aye" from both, and not a single dissenting voice in answer to the negative.

I said, to the imaginary foes present, never tell me again that women do not want to vote, or do not know how, else I shall be tempted to be demonstrative.

This is the home of Senator Bristol, one of the five who, in 1843, voted in favor of the first bill presented in the New York legislature giving to woman the right to hold property; he has two daughters, both splendid women, who called upon us, and in the pleasant hour passed in their society we found that Waverly, too, has its resident advocates for woman's rights.

Mr. Kinney, editor of the *Waverly Advocate*, presided at the meeting, his wife occupying a seat on the platform by his side; he is one of the immortal nineteen who voted in favor of womanhood suffrage at the late New York State Constitutional Convention.

Owego, Sunday, March 28th, 1869.

"Remember the Sabbath day to keep it holy." Well, could I employ the hush of a Sabbath night in a quiet country town after Church hours to a more christian purpose than informing you of each progressive stride we make in this holiest of all holy causes?

For the sake of that variety which is said to be good for man (does it apply equally to woman, I wonder?), we held a Temperance meeting here this P. M. in Wilson Hall. Contrary to all expectations, the house was literally packed.

Mr. and Mrs. Johnson, who have borne the brunt of all the reform battles waged here for years, invited us to enjoy their hospitality, but we were scarcely ensconced in their cosy home when down came a messenger from the Ah-wa-ga House with an invitation from the proprietor, Mr. Mills, to come and test the good things in store for us there, and make his house our home while we remained in town.

Although disliking very much to leave our comfortable quarters, such an invitation (which Miss Anthony construed at once into an honoring of our cause), and from a democrat, who "knows how to keep a hotel," was not to be disregarded. We accepted; and were courteously entertained. We are largely indebted to Mr. Smythe, editor of the *Owego Times*, and Mr. Beebe, of the *Gazette*, for newspaperial and other favors; an indication that as the good work progresses both parties will vie with each other in their efforts to be on the winning side. There, too, we found Mrs. Browne, the worthy mother of two worthy daughters, who occupy high places in the office of *THE REVOLUTION*, and in the esteem of all those who enjoy their acquaintance.

To-morrow evening, the 29th, we speak in the same hall on Woman's Work and Wages; on Tuesday night in Binghamton, and then—ho! for the City by the Sea.

BINGHAMTON, March 30th, 1869.

Raining hard all day, and mud ankle-deep; but the select of Binghamton turned out in force and filled the hall.

We have been both honored and gratified with the large attendance and interest manifested at all the meetings; but this one seemed to be a kind of parting ovation, and all the more remarkable because of the fact that Binghamton is considered the most conservative of all the conservative towns in southern New York. We were met at the depot by a son of Mrs. Dr. Newman, and escorted to the handsome residence of Hon. John Clapp (who, by the way presided at the meeting), where we received such welcome and entertainment as only the cultivated and refined know how to bestow. Dr. Mary A. Newman is the one woman you will remember, who sent from this town a petition for Womanhood Suffrage to the Constitutional Convention. Horace Greeley was chairman of the Committee on Suffrage, and she wrote asking him for a blank form of petition. He referred her to somebody else; but the brave little woman, not to lose time, sat down and, making out the blank form for herself, procured five hundred signatures and sent them in long before he perhaps thought (if he thought at all about it) she could have had time to move in the matter. Horace Greeley will never again be able to base his opposition to Womanhood Suffrage on the ground he took at that time, should he have the opportunity; for there are now too many women aroused and engaged in the work. Mrs. Dr. Newman and Mrs. L. A. Jenkins, M.D., are a host in themselves, and no doubt their incessant labor in the cause here went very far towards securing to us so large and attentive an audience.

At the home of Mr. Clapp, and occupying the place of a daughter there, we met Miss Sarah Sayers, who wrote the letter to *THE REVOLUTION* last fall concerning the railway assurance tickets which read: "*Females will be insured under this ticket against death only.*" The humorous things Mrs. Stanton had said at the time suggested the idea of procuring tickets; for, said we, "if we do get injured *only*, we will at least puzzle these originators of abstruse

problems, and the judge who decides the case; because, being "strong-minded" and accused of being more masculine than feminine, they will find some difficulty in classing us. After deciding how much we were worth—dead—we paid forty cents, and received in return two *five thousand* dollar tickets, which we thought a very small per centage, considering the heavy rains of the three or four previous days and the reports of danger from loose rails. Holding in my hand the scrap of pasteboard representing so many rustling greenbacks, it occurred to me that possibly those people were, in a quiet way, offering a premium for dead women; for, you see a vicious husband in case of accident need only give a little finishing blow in the darkness and confusion, or invite his wife to an airing on the platform, and—"Sad affair on the Erie Road! Woman either slipped or fell from the rear platform while the train was running at full speed and was instantly killed! The husband could hardly be restrained from precipitating himself headlong from the train, so great was his anguish. She was insured for the trip against death for five thousand dollars, but the half-crazed husband declared he could never use a dollar of the money, but would get it [if he could (!)] and bequeath it to some hospital."

Then I thought, "perhaps the men composing this company are opposed to Woman's Rights and are in the interest of the opposing party." However, the question is open for discussion; will somebody or everybody bring their wits to bear upon this subject and aid us to a solution of the cause why women are not supposed to merit compensation for injury, or why they are so much more liable to accident by railway travel than men are that a, so-called, *assurance company* will take no risk?

Here as elsewhere the usual question of Suffrage for Woman was put to vote and received a hearty and unanimous affirmative from both sexes. S. F. N.

ENGLISH CORRESPONDENCE

MANCHESTER, March, 1869.

TELEGRAPH and mail-bags have brought our Hemispheres so close together that most of your readers have heard of

THE HULL CONVENT CASE.

This famous case which has occupied the Lord Chief-Justice and a London jury for nearly three weeks, and which has been argued and defended by some of the most eminent members of the bar, was decided yesterday. The dispute was not a religious one in any sense of the term, but directly and indirectly it was a matter concerning women, and some of the collateral inferences drawn from it bear immediately upon the condition "of half the human race." Miss Saurin, the plaintiff, claimed damages for ill-treatment by the "Reverend Mothers," and others, inmates of the convent where she was a professed nun. The evidence is a complete exposé of the inanities, the mental meagreness, and the moral pettiness of convent life, as well as of the special grievances of the victim. The events of the case extend over fifteen years. The Lord Chief-Justice could hardly restrain his impatience at a Court of Justice being delayed by the recital of all the "miserable jealousies of convent life." The vow of poverty appears as nothing to the virtual submission to a poverty of mind and soul which the conventual system promotes and which is almost unpara-

leled in human experiences. The verdict of the jury is regarded as a very just one. To the poor nun they give £500 damages, for the charge of conspiracy, on the part of the defendants, to get rid of her. The other charges of libel, assault and imprisonment are discussed, and those counts are given in favor of the defendants. The prestige and romance of convent life, and all the dreams of perfect devotion which are associated with it, in the ardent minds of the young are sadly upset by the evidence which goes into minute details of its realities.

THE MORAL.

The newspapers have not been slow to "point the moral." One journal, with a weekly circulation of half a million, chiefly among the working classes, after recounting the difficulties and disabilities under which women suffer, asks, "What are the poor women to do?" The answer, though complex, is well worth considering. Another paper, belonging rather to the middle and upper classes readily admits the importance of the question. Where are we to find more outlets for female energy? "After all is said and done, these women are half the human race; in Britain a great deal more than half; in the class which discusses this topic, say every one not working with his hands, immensely more than half." It would gladly see every profession thrown open to women. The whole field of literature, the whole range of art is said to be free to them. Men, it declares, are growing more just to women every day. "Their one selfish interest in the matter is their monopoly of power over property, still assigned to them by the lingering feudalism in our laws, and that, as they showed last session, they are quite willing to resign." They accept the fact of Woman's Wrongs and offer firstly and chiefly the panacea of education.

THE REMEDY FOR WOMEN'S WRONGS.

The remedy may be summed up in three propositions,

1. Open wide new fields of usefulness to women and afford them the special training needed for special work.
2. Grant to women means for higher culture. For here, as in almost every other research, we make into the obstructions to human progress, the bars of ignorance in the sufferers block up the way, and our censor wisely says: "It is through evidence of the capacity which comes of education, of self-restraint, industry and seriousness, that women must win their way to a new position."
3. Place women on an equality with men in political as well as social matters. This last is perhaps the most important and the farthest reaching reform of all. It will furnish the surest stimulus to culture and place all the professions on the just basis of qualification irrespective of sex. Ultimately the feminine element in politics will benefit men quite as much as women by producing better and more comprehensive government—the great world-family will have maternal as well as paternal guidance and care.

Amongst the efforts for the first of these objects are those of

THE SOCIETY FOR THE EMPLOYMENT OF WOMEN.

"We have pleasure," says a London paper, "in stating that the Queen has become a patroness of the Society for Promoting the Employment of Women and a subscriber to its funds. The Crown Princess of Prussia, *nee* Princess Royal of England and the Princess Louise have also become patronesses of the Society and have sent donations to its funds."

The society which these royal ladies have thus honored themselves by encouraging, has been in existence for ten years, during which it has labored industriously, through much difficulty and discouragement to open new avenues of employment to women. It was established in the first instance by a few ladies at the head of whom was Miss Jessie Boucherett, author of "*Hints on Self Help for Young Women*" and editor of the *Englishwoman's Review*. Some gentlemen of influence and standing afterwards joined the society, and a few months after its foundation it was connected with the National Association for the Promotion of Social Science.

The *Edinburgh Review* for April, 1859, stated the case plainly enough in these words, "So far from our countrywomen being all maintained, as a matter of course, by us, 'the bread winners,' three millions out of six of adult English women, work for subsistence, and two out of the three in independence. With this new condition of affairs, new duties and new views must be accepted." The object of this society is to open up new fields of industry to women and to obtain their more extensive admission into callings already partially open to them. The class which it especially seeks to benefit is neither that of thoroughly educated women, whose talents and training enable them to command a position for themselves, nor that of the daughters of working men and mechanics, who with ordinary capacity and intelligence can obtain a useful and honorable livelihood in domestic service. Those whose case it especially takes up, as most in need of help, are middle-class women, daughters of professional men, merchants, and shopkeepers, whose parents, from straitened means and other causes, have not afforded them the advantage of systematic training, and who have grown up in comfortable homes and perhaps reached middle life without having learned a single thing thoroughly, and are plunged by the reverses of fortune into a sea of perplexities as to how to obtain the means of living by their own exertions. The society has done good service by affording relief to ladies of this class by enabling them to acquire such arts as can be learned by adults and as require delicacy of manipulation and taste, rather than higher qualities, but its efforts are continually impeded by the absence of mental training and the consequent inability of those whom it seeks to help to submit to discipline and systematic labor. The testimony of the *Report* on this point is very striking:

The importance of the efforts now being made to give a higher education to women, to discipline their minds and strengthen their judgment, cannot be over-estimated. Nothing can be efficiently done—no permanent amelioration can take place in the condition of middle-class women, until their girlhood be passed in the acquisition of sound and systematic knowledge, for no trade or calling which is remunerative or interesting can be acquired without special training. Such training is easily acquired by a girl whose mind has been strengthened by careful education, and we would urge upon parents, and all who have it in their power to assist the cause, the plain justice of giving to English girls such advantages as boys almost without exception enjoy.

The society has opened to woman, on various occasions, the following employments. Ladies hair-dressing, glass engraving, ivory carving, electro-plating, photography, hospital nursing, dispensing, law-copying and artistic work.

Similar societies have been established in Edinburgh, Dublin and Manchester. The Dublin society supports the Queen's Institute where women receive the requisite training for the various occupations, in classes, provided with skilled teachers. Societies have also been

formed for the same objects at Berlin and at Hamburg. The former is fostered and encouraged by the Crown Princess. The Hamburg society, like that in Dublin, provides means of obtaining proficiency in special branches of industry and grants certificates to the students.

PROFESSOR NEWMAN ON WOMAN SUFFRAGE.

In one of my letters from Bristol I referred to a projected lecture on this subject by Professor Newman. It took place last Wednesday. I do not like any further to condense the report of this excellent epitome of the question by a true reformer and an earnest and noble believer in the Higher Law of life.

Last evening an able lecture on behalf of the Bristol and Clifton Society for Woman's Suffrage was delivered at the Athenaeum by Professor F. W. Newman. There was a large and respectable attendance. The lecturer began by stating that the society for whom he spoke must not be made responsible for his arguments or his words in detail. That the society avoided party politics, though its object is political, and though an argument for extending the Suffrage to women could not avoid topics which a few years back might have seemed to belong to one party only. He alluded to a school of eccentric thinkers which regards political freedom and Parliamentary institutions as entirely a mistake. Of course he could not hope it would wish to extend Suffrage to women. But to its argument that voting and other political action was work too dirty for women, he replied that if women were admitted they would help to make the work clean. He referred to the records of history as a painful proof that the male sex had hitherto failed most deplorably in government, which he attributed to a lack of hearty enthusiasm for justice. While his society was not claiming the executive government, nor seats in Parliament for women, he could not forget that our Queen was a better sovereign than any of the House of Brunswick before her; that in Russia, among many energetic emperors, the Empress Catherine bore comparison with any of them in energy and success; that in the Austrian line Maria Theresa, and on the English throne Elizabeth, could compete with the most honored of male names. He proceeded to the most calamitous period of Indian history—the interval between Aurengzebe and the establishment of British supremacy—for an example of one eminent ruler. A woman there stands in acknowledged pre-eminence—Allah Bae, a widow-queen of the Mahrattas. The lecturer read Sir John Malcolm's panegyric on her, and recited, in outline, her wonderful reign of 20 years. He quoted the opinion of an English statesman, that half the follies and brutalities of history would have been prevented if women had had due political influence. From these topics he turned to the English theory concerning women, that they were to be married and cared for by others; were to be domestic and to look after the house; did not need to be taught a trade; were to have good husbands, and not to become widows. But the stern facts of life, he said, were widely different. Three million and a half of English women have to support themselves; about 840,000 wives, above 487,000 widows, and 2,110,000 spinsters. The laws and customs of England strip women of property when they marry, put difficulty in the way of their learning trades and professions; and, while talking about chivalry, put no difficulty in the way of women doing dirty, nasty, unhealthy, and hard work, especially (as he quoted from the *Dublin National Review*) if it was ill paid. He maintained that women would never have been subjected to law and custom so unjust, if they had been duly represented in Parliament. And their case gets worse, because our imperial position and the nature of our industries causes a great destruction of male life, so that women are more and more cast on themselves. He insisted that the men who tried to laugh down Woman's Rights, and were made angry if one mentioned women's wrongs, showed the heart of a slave-holder; and that in fact women still inherit from barbarous ages the position and status of a slave; that in England the injustice of the old common law has been less corrected than in the more despotic countries, and this is precisely because men here have votes and women have not. Here, also, he said the law had most iniquitously played fast and loose with religious theory, adopting from religion everything that will degrade woman; while in regard to property it precisely reverses in fact the doctrine of the marriage service. In it the bridegroom enows the bride with all his possessions; but the law coolly assumes and asserts that the bride has given to the bridegroom all that is her's; and all that may ever become her's. The lecturer

opened in detail the extreme and wanton injustice of the law to married women in the matter of property, and remarked that public opinion was corrupted by the law. Quoting from the case of an American woman, he showed how a man held his wife fast by the power which the law gives him over her children. If he cannot hold her fast by that tie, the law allows him to lock her up. The old English, as he believed, were not intentionally unjust to women, but the age was rude. It respected property. Practically no women were rich, but widows; and apparently they were allowed the political rights of property. Considering that the Parliamentary vote was founded on taxation, and women exercised many local political functions, he was very slow to believe that they did not also vote in Parliamentary elections, especially since the Parliament was a growth out of the shires and boroughs. Evidently according to the constitution, taxation carried the Parliamentary vote with it. Even in France before the revolution, and in French Canada, women were called to vote in the few cases in which the male vote was allowed. The lecturer alluded in this connection to the contrasted policy of Hungary and Austria toward the female sex in recent years, and to the new electoral laws of Italy and of Sweden. It was to be hoped, he said, that English legislation would soon relieve married women from some of the worst iniquities of our common law. Nevertheless, the evil to the entire sex is a cogent proof that injustice will fall upon any class which is legally depressed. The lecturer desired (as far as women were concerned) their enfranchisement as a means, not as an end. The end which he desired for them was, that those who must work should work healthfully and happily. But their vote was needed for all—for the male sex, whose immorality had hitherto so stained human history. Ambition, crooked expediency, and winking at impurity was the ordinary course of male misgovernment. Christian cities would not be the scandal which they are if women had equal rule with men. The male sex would at any time enter civil war rather than be despoiled of the vote. How, then, can men refuse it to women who claim it as a right? And what women? The most intelligent of the sex. Such is Harriet Martineau, the political writer and economist; such is Mary Somerville, the astronomer, and yet the graceful, dignified lady; such is Florence Nightingale; such are the noble-hearted abolitionist women of the United States, of whom Mrs. Harriet Beecher Stowe is the name here best known, yet she is but one out of a hundred. The lecturer named one young lady as quite peculiar for her efficacy as a public speaker in behalf of freedom for negroes and for women, Miss Anna E. Dickinson, in the same cause of women, Garrison, the veteran, retired abolitionist; and Wendell Phillips, the untiring advocate of all depressed races, are equally zealous; and in England the lecturer boldly claimed that the advocates of Woman's Suffrage belonged to the intellectual class of society—men and women, who in differing in party politics, had literature, science, and political intelligence in common. He then read out Miss Frances P. Cobbe's summary of "Reasons why Women desire the Franchise," and concluded by asking practical and organic aid from the men and women of Bristol. The lecturer was much applauded.

WHAT A DOCTOR DID.—Dr. Ebbsworth, surgeon of Trinity District, Newington near London, being impressed at the number of young, shoeless, ill-clad girls in the houses of the sick poor whom he attended, conceived the benevolent idea of a society that should clothe them, give them materials to work with, and send them out to daily housework. He brought the subject before the public, and received such an amount of support as that in eighteen months under the management of Mr. and Mrs. Hey, Rockingham House, New Kent Road, ninety-five girls have been taken from the lowest depths of misery and poverty, from courts and alleys, properly clad, and placed out in permanent situations. The *London Lancet* thinks it would be too much to expect many Poor-law medical officers to initiate such a valuable charity; but adds, if benevolent persons, with more leisure than is possessed by most of such officers, would take the initiative, they would doubtless find valuable and willing co-operators in the medical advisers of the poor. When will American doctors of extensive practice and great wealth become distinguished for such charity?

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }

SUSAN B. ANTHONY, Proprietor.

NEW YORK, APRIL 15, 1869.

To SUBSCRIBERS.—How to SEND MONEY.—For large sums, checks on New York banks or bankers, made payable to the order of Susan B. Anthony.

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may be obtained at nearly every county seat, in all the cities, and in many of the large towns. We consider them perfectly safe, and the best means of remitting fifty dollars or less, as thousands have been sent to us without any loss.

REGISTERED LETTERS,

under the new system, which went into effect June 1st, are a very safe means of sending small sums of money where P. O. Money Orders cannot be easily obtained. Observe, the Registry fee, as well as postage, must be paid in stamps at the office where the letter is mailed, or it will be liable to be sent to the Dead Letter Office. Buy and affix the stamp both for postage and registry, put in the money and seal the letter in the presence of the postmaster, and take his receipt for it. Letters sent in this way to us are at our risk.

THE HEALING ART.

HEALING the sick was once held a divine calling. The office of Healer is as old, was once as sacred, as the office of prophet or priest. "Honor a Physician," says an Apocryphal scripture, "with the honor due unto him, for the Lord hath created him; for of the Most High cometh healing, and he shall receive honor of the King." There were "gifts of healing" in the apostolic church regarded as divine. Sometimes the early Christians were called Healers. All nations, however rude or savage, have their order of physicians in one form or other. In the ascending scale of civilization, it puts on dignity and importance, until at length, without claim to special divine commission, it has impressed that importance on the most enlightened nations until it is reckoned the second person in the trinity of liberal or learned professions. And Law, Physic and Divinity are held in almost the same veneration in temporal affairs, as the triune Father, Son and Holy Ghost in the great concerns of the eternal world.

And as religion, or theology rather, is broken into countless sects, so is the medical profession into numberless schools. In both, one only is orthodox, or central, or standard. All others are innovators, interlopers, heresies. In both, too, in these days of free, bold inquiry, it becomes more and more difficult for orthodoxy to hold supremacy. In the church, the Bible is called "a revelation," something revealed; so plain that he that runneth may read, and the way-faring man, though a fool, need not err therein; and so free, too, as that he who hath no money, can drink its very milk and wine, "without money and without price." At the same time, the cost of religion exceeds by far all the other necessities of life; and as to the "revelation," it requires two years of preparatory study, four years at college and three more at the Theological Seminary, to qualify a ministry to interpret it. And the commentaries upon it by these men of marvellous wisdom, would, in number, almost make literal the record of the evangelist, if applied to them, about the world not being large enough to contain them. Even the Theo-

logical Dictionary is a royal octavo, far too voluminous and costly for general distribution.

But it is of the healing Art I propose a few suggestions. A most hopeful sign of the times is that the best and wisest men and women are beginning to inquire in the words of the ancient poet, "Who are these that are darkening counsel by words without knowledge?" And a return to the teachings of nature, reason and common sense, is already well begun. Muscular Christianity is not now a mockery; and if a child even die under the tender treatment of a mother's care, dispensing with drugs and doctors too, it is no longer held to be murder, in the first or second degree. That is great gain.

Among all the new schools of healing, the most novel is the Lifting, or Movement Cure. The Lifting Cure is a "Boston notion." Dr. Butler is its originator, and he deduced it in the most natural and logical manner from the laws of human nature itself. He was the successor, in Boston, of the eminent phrenological firm of O. S. & L. N. Fowler, a pupil of theirs in the whole study of Man. Not only of the crown of his head, with its organs and functions, phrenologically considered, but downward physiologically and anatomically to the sole of his foot. And, pushing his investigations into the causes and nature of disease, he has developed a curative system as natural as novel, and which has already challenged the attention and compelled the respect of many of the most eminent medical men in the country. And it only waits to be farther revealed to the world, to secure universal acceptance.

Every man could and should be at least as strong and vigorous as Dr. Butler. He was endowed by nature with no superhuman powers. Far enough from it. And woman, too, should be ashamed, not proud, of her physical weakness and helplessness. Dr. Butler's assistant in the ladies' department entered the institution a patient as well as pupil; an educated, accomplished, every way estimable person; wanting only bodily vigor. And now she can raise, easily, six or seven hundred pounds, and can endure other fatigue and exposure in similar proportion. And none who know her, complain that she has lost any refinement.

Should the best ballet-dancers be trained as assiduously to walking and running as they are to dancing, no Arabian courser could match them. Men have shown this. The late Rev. John Pierpont, in telling of his travels in the old world, said a man once challenged the Sultan of Turkey to produce a horse that could run with him. "I can run your best horse to death," said the rash adventurer. "You shall try," returned the Sultan, "and one or the other shall die in the encounter." The race continued till the horse fell and died on the spot.

Dr. Butler is laying humanity under obligation not more for a curative system, than for revealing to itself its latent energies and forces, to an extent unknown before. This is to me, and to many, the chief benefaction. Infancy is a sublime burlesque of what life's beginning should be. In the best estate of it half that are born die under sixty months old, when it should be more than that number of years. In mental and moral unfolding, the record is no better. One Bacon, one Newton, one Humboldt suffices for a century. No generation or age seems to aspire, or look for more. And yet no family should be without them, both of men and women. Our great man is he who knows much, or most, though it be not much, on a single branch of art, science, or literature. A

poet, but nothing more. A painter, a soldier, and only that. Seldom is any one eminent for more than one. But men and women are yet to combine them all. Inspiration, intuition, has long ago been dismissed back to apostolic periods, ever more to sleep as no longer needful or useful to humanity. And thus aiming low, or aiming at nothing, with base ideals, or no ideals, little is proposed, and less performed.

And so humanity hobbles and halts, feebly, wearily, welcoming even untimely death as deliverance, and hoping, though that doubtfully, stumbly, that in the deep, dark beyond, it may be better. Its ministry both in medicine for body and soul avails it little. It scarcely mends; never re-makes.

In the philosophy of Dr. Butler there is at least prophecy and promise for the present. He himself, however, is small in stature, in avoirdupoise, only a little more than a hundred and thirty, and yet he has trained himself until he lifts, easily, in his daily exercises, more than twelve hundred pounds. The ancient story of the man who began by lifting the calf every day, and continued to lift him daily till he became an ox, need no longer be doubted. Any healthy person should be able to do it. And what moral and spiritual culture could not be reared on such a basis?

Just while this article is in hand, there comes to my desk a handsome pamphlet entitled, Health Exercise—a Discussion of the Rationale and Practice of Butler's Lifting Cure, by Lewis G. Janes, Physician and Instructor at the Cure, 830 Broadway, New York. So this effeminate and diseased population has at hand an institution for both cure and prevention of disease, without medicine of any kind, and, as it comes to be better known, without doctors of any school—as simple as to wash and be clean. Truly, "the Kingdom of God is come nigh unto it." Every bodily and mental faculty is strengthened, as everybody knows, by exercise, or use. A systematized, scientific application of this principle to every faculty, bodily, mental and spiritual, is what is proposed; and that is the only mystery of the Lifting Cure.

Dr. Janes is a disciple of Dr. Butler. Indeed he is practically, more a partner than a pupil. For he was early with him, patiently, hopefully, confidently co-operating in all the multi-form devisings, unfoldings and perfectings of the great work. His elegant rooms at No. 830 Broadway, are now daily the resort of many of the wealthy and fashionable, lawyers, ministers, medical men, as well as diseased persons both men and women, of New York.

But to advertise this establishment is no part of my present purpose. As a remedial agency it should not be needed, any more than the spacious and capitally conducted Turkish and Russian Baths (now of inestimable value and importance) in Fourth street, Light street, and Lexington Avenue. The Lifting Cure should do away with all the others, and indeed prepare the way for dispensing with disease, doctors, drugs and all medical systems whatever. It is written, "the last enemy that shall be destroyed is death." Next to the last then, is disease. There are those who believe that Eden will yet return to earth with "the tree of life," of which it is intimated that had Adam and Eve eaten, they would have lived forever. And that so, death shall be literally despoiled of all his power. It may be so. With God all things are possible, in the general faith. With man, too, more is possible than is now dreamed of in all his philosophy. God

could then vanquish death as easily in one form as another. According to the account, very little temporal good, lost in Adam, is yet restored. That seventy, or even a hundred years should be the limit of human life, is preposterous. And above all, that even that brief period should be scourged all the way through, by diseases foul and dire as demons, of every form, or any form, is preposterous, is monstrous! It is to the shame and reproach of human intelligence that it is so. Is it Watts or Wesley who exclaims:

Great God! and must we ever live
At this poor dying rate?

It has been the wail of humanity as well as poetry, for ages. This world is many thousand years old. Nobody knows how many. Nearly two thousand years it boasts the reign of Christian love and grace. And that, it is claimed and believed, is the religion which is to sanctify and save the lost race of man. But when, or how, at past and present rate? The world does not yet know how to get an honest and comfortable living, for the body only.

Poverty and misery, vice and crime, attend hitherto the proudest marches of civilization and Christianity. Four years ago this day, the war ended, and still the nationality is not restored. One President has been horribly murdered in the time! His successor has been worse than dead ever since! And now the third has opened his seal and the country waits doubting, indeed already almost despairing of any surer success in a peaceful, permanent reconstruction of the government. Congress, long ago, betrayed a weakness, measurable only by its wickedness. The people are loaded down with national debt and taxation, while the Treasury department, the bankers, brokers, legislators and the courts have as many theories of policy to be pursued, as there are men to devise and propose; and the gigantic debt still holds its own, as will yet appear, whatever is reported or believed to the contrary.

Woman's claim for justice and equality is not heeded and respected by men in power, as one year ago. The republican party foundations are trembling, and all its energy, skill, cunning and dishonesty scarcely avail to hold it together, so that it has little time or desire for anything else. A few democrats are found who remain true and faithful to the right, with a bare remnant of the party in power. The church follows the clergy, and the clergy, as in the long, dreary anti-slavery conflict, only attend on the steps of popular favor and applause, the exceptions being too few to affect the general result. And so the abolitionists trod the wine-press alone.

Only in the people themselves is help to be found, in this dread extremity. And they are deceived and led blindly along into one calamity after another, until they, too, are growing desperate, and crime and cruelty, robbery, murder, suicide, infanticide, feticide become daily more and more appalling, until the very laws, courts, prisons and gibbets are, or might be the very mirth and mockery of fiends, fit oratorio of "ghosts unblest and devils damned."

Welcome in such extremity is any extended arm from which help is possible. Only radical remedy, reaching to the very bottom, can avail. Health and vigor of body, purification of soul and spirit are promised and inculcated at the Lifting Cure. It is novel and obscure as yet. So was once the divinest truth ever yet revealed.

P. P.

Don't overlook 'Woman's Rights in Europe.'

THE WASHINGTON MONUMENT.

THIS, it is said, is to commemorate the great deeds and personages of the war, and yet no woman is to be represented there. Did Dr. Bellows or Henry Ward Beecher do as grand service in the war as Mother Bickerdyke, Clara Barton or Dorothea Dix. Some western lady suggested to the committee who has this matter in charge, that some of these noble women should be recognized and their memoirs perpetuated; the committee replied, we will have them represented by America ministering to her soldiers.

Suppose all the aspiring men should be represented by Mars and thus reduce the whole group to two figures. While the women are to be summed up in "America," the committee are appealing to them to do all they can to raise funds for this magnificent work of art. We think women have played second fiddle long enough. If ever there were grand deeds of self-sacrifice and heroism performed in this country they were by the women in the late war. If ever there was a woman whom this nation should remember and honor it is Mother Bickerdyke, who, in honesty, to-day, earns her bread by the sweat of her brow. For her no pension from the government, no token that the nation remembers her services. Honor, office, emoluments and monuments for man; poverty and forgetfulness for woman, with the privilege of begging money to write his deeds in marble while he writes his in sand.

E. C. S.

FREE TRADE

WE have been asked several times within a few weeks, since Mr. Train has occupied our financial columns, if THE REVOLUTION was going over to "Greeley and Protection." Certainly not. Let our Free Trade friends send us strong arguments on that side of the question, and we will gladly give them place.

The editors of THE REVOLUTION regard Free Trade as one of the greatest moral reforms of the day, and should write more on that question, if better posted on that phase of the subject generally discussed in our public journals. We have looked at it more in its moral than material bearings, hence the very arguments made against it as a principle are to us the strongest in its favor.

Without going into customs, revenues, duties, per cent., and all those wearisome statistics with which men make the pecuniary point of view over the main one, befogging the daughters of Eve with endless arithmetical and financial problems, this question resolves itself with me into just this:

Every man has a right to make what he can for the good of his fellow-beings, and sell it in any market in the world where he can get the best price. It is the duty of every man to develop his own powers, do what he can with the greatest skill and ease, and depend on others for those things he has no special genius or capability to do for himself. In this way the peculiar talent of each one is made available to all, and mutual dependence is one of the strongest ties in cementing the brotherhood of man. It is just as unprofitable and impossible for every man to supply all his own wants as it is for countries to do the same. What is true of individuals is true of nations. Tariffs and protection, and all these artificial modes of making the few prosperous at the expense of the many,

cannot be wise and profitable in the long run, even if figures do show the contrary.

Men say, let a nation raise all its own grains, vegetables and fruits, make all its own clothes, and boots, and then, in time of war, it will be independent. If mutual dependence will help to keep the peace (as it will), surely it is a blessing, and the more nations depend upon each other, the better.

But, says another, if you do not make your own clothes and tools, what will you do with your iron, wool and cotton? If England can make them at half price, let her do it. She has no lands to cultivate, and must manufacture. We have untold acres, and have plenty to do, without manufacturing, or that branch of industry would need no protection.

But think of the expense of transportation, says another. The cost to the people would be less than bounties and protection. Besides, building and navigating ships would create another branch of industry, and give multitudes of men employment. Then, with every ship oad of iron, wool and cotton, we should send our free ideas to those effete civilizations, and, with a constant interchange of commodities, soon mould despotisms, monarchies and empires into republics, and melt the nations of the earth in one. Commerce is ever the pioneer of civilization and Christianity, and every barrier in the way of exports and imports blocks the wheels of progress, and retards the moral and intellectual development of all the races of men.

E. C. S.

A NEW SUASION.

THE Owego Times gives account of the invasion of a gambling saloon in Apalachin, near by, by the wives and sisters of those who were fast coming to haunt and patronize it. So after consultation and due deliberation a solid phalanx of thirty-two marched right into the saloon in good order. The saloon was in full play, crowded with the masculinities of Apalachin. The unexpected sight of mothers, sisters and sweet-hearts bursting right in, was too much for them. They stood not upon the order of their going, but "goed," at once. Hats and caps were left and coat-tails stuck straight out behind. The flight was dastardly, a regular Bull Run. Wives saw husbands rapidly vamose, who had left home some hours previously to go up the Creek, others were caught a glimpse of who were supposed to be over at Campville on business. The ladies did not follow up the fugitives or the carnage might have been terrible. The women remained masters of the field. They had a grim and stern look, and Mr. F. E. Crater began to tremble for his card tables, billiard tables, balls and cues. The ladies surveyed the premises, the rooms full of tobacco smoke, and then their leader and spokeswoman informed him that his place was a nuisance, and they would give him just one week to abate it. They turned and left—each returning to her own home, conscious of having done her whole duty. It is said that the married ladies on their return, found their husbands very attentive to domestic duties. If there were any children in the house they had one on each knee, and were kissing and fondling them as if they had never visited a saloon or spent their time and money at a card table.

A \$10,000 d'Alencon shawl appeared at a wedding reception in New York, last week. What may a shroud cost?

MRS. CLAPP.

THIS noble woman, who did a grand work, during the war, in the north west, has been spending a few weeks in New Jersey. We called on her to-day and were glad to learn that she is one of the pillars of the Woman Suffrage movement in St. Louis. The same is true of Mrs. Livermore in Chicago and Mother Bickerdike in Kansas. Verily, the war emancipated the women of this country as well as the negroes. Woman learned, through our national suffering, that she too had an interest in the government. From all man's barbarities and blunders, she drinks the dregs of the cup of bitterness.

MISS ANTHONY AND MRS. NORTON AT BINGHAMTON AND OWEGO.—The newspapers give very pleasant accounts of the late meetings of Mrs. Norton and Miss Anthony along the route of the Erie Railroad. A report in the Binghamton Republican, after speaking of the severity of the weather and the walking, adds:

The seats were all filled with the most intelligent and high-toned men and women of Binghamton. They listened with hearty interest, and were enthusiastic in applause. Mrs. Norton's telling hits brought down the house repeatedly.

For the first time the people of Binghamton have listened to the most radical utterances on this once unpopular subject; and they went away, not only feeling that they had not been hurt, but wishing to hear more.

Mrs. Norton is comparatively young in this cause, which is daily calling new advocates to its ranks, but we predict for her, success in her undertaking. Her lecture was carefully prepared. It contained brilliant passages and salient points. Her arguments were forcible, and her strongest positions well sustained. She was eminently convincing, and her audience would gladly have listened to her longer.

Of Miss Anthony, whose characteristics are well known, it is not necessary to speak. Enough to say that she traced the progress of this movement from its small beginning, step by step, to its present status in which it is acknowledged a power in the land. For everywhere it is beginning to be seen that "inalienable rights" are those of humanity, and that they are not contingent upon the accident of sex. If humanity is endowed with these inalienable rights, they are also endowed with the right of enjoying and perpetuating them. If rights are human and do not appertain to sex, it is tyranny for those already in power to use their self-constituted authority to frame constitutions, and make and execute laws in their own interest, to the exclusion of all others. Rights are nothing without the power of enjoying them, defending them, and perpetuating them.

By these are meant the ballot and bread.

MISSOURI AHEAD.—The Western states must arouse their girls or Missouri will carry off the palm. Already she has developed two able young speakers in Miss Mary Beady and Miss Phoebe Cozzens. This is the result of the older women forming themselves into a Woman's Suffrage Association three years ago, which now comprises several hundred members. They hold meetings regularly every week and all take part in the discussions. We hope to see both these young girls at our May meeting.

WORKING WOMEN'S ASSOCIATION.—The regular semi-monthly meeting was held on Wednesday evening of last week, at their room, No. 20, Cooper Institute, Miss Anthony, the president, in the chair. Addresses were given by Miss King and Mrs. Burleigh. A resolution of severe censure of Secretary Borie was adopted for his efforts to procure a repeal of the eight hour law; of thanks to President Grant for appointing so many women to post-offices; and to Mrs. Burleigh for her excellent and interesting address. Much interest was given to the meeting

by the presence of Mrs. ("Mother") Bickerdike, so well known in hospitals and elsewhere during the war. Mrs. McKinley and Eleanor Kirk were appointed to deliver addresses at the next regular meeting, after which the association adjourned.

AFRICA LEADS.—The American consul, Amos Perry, says female advocates are found in Tunis, whose distinct office is to manage the cases of women plaintiffs and defendants coming before the highest tribunal in the land, and also to plead the cause of condemned female criminals who are subjected to unreasonable sufferings in their cells. There are at Tunis three of these professional advocates, and all of them able to make effective pleas in court.

WHAT THE PEOPLE SAY TO US.

DO NOT LET THE DEMOCRATS ENFRANCHISE YOU.

TOLEDO, Ohio, March, 1869.

MRS. E. C. STANTON.—Madam: Pursuant to the announcement made at your last meeting in Toledo, a large number of our citizens assembled to organize an Association. The discussions were warm and excited. THE REVOLUTION was subjected to severe criticism, but found warm friends to support it. Miss Anthony and yourself were also severely censured for your course in asking democrats to aid you after republicans had refused, and for your rejoicing at the defeat of negro suffrage alone. "Half a loaf," you know. It was not, however, to call your attention to these things, for I shall write more fully hereafter, that I intrude upon your time.

In the political sky of reformation I discern a coming storm. The democratic and republican parties are both, I think, seeking to make Woman Suffrage their cause, since it is likely to be "a good card in 1872." With this view I plainly see the democrats striving to make the question one of Woman Suffrage alone. For myself, I cannot act with any organization which assumes this narrow basis. My aim is to secure the elective franchise to all, black and white, male and female. The organization in Toledo will be called upon to decide whether they will advocate Woman Suffrage alone, and perhaps successfully carry this through a political campaign, or whether they will refuse to compromise and with true and womanly instincts, refuse to accept the ballot while the negro remains in thralldom. Much may be said about "half a loaf," but will it not be better to refuse anything less than universal, unqualified Suffrage?

It is painful to see how ignorance, prejudice and passion are imperilling the prize, to win which, so much of blood, and treasure, and heart ache have been given. I believe you may have Woman Suffrage, to-day, by selling out the cause to which your life has been devoted, proving a traitor to all your protestations, a traitor to your God, your country and justice. In the name of humanity, will you do this? Or will you rather struggle on, in the future as in the past, for "Men their rights, nothing more; Women their rights, nothing less."

Trusting that the same Infinite Providence which has guided your actions in paths of wisdom may not desert you in the hour of gilded hopes, to accept, as a matter of policy, that which your moral nature says is wrong as a matter of right. I remain, with profound respect,

EMMETT J. LATTY.

Both Miss Anthony and myself have uniformly advocated suffrage for all the citizens of the republic without regard to sex or color.

When black men vote in three-fourths of the states of the Union, sit in the legislatures, and the jury-box, plead at the bar of justice, in the pulpit and before Lyceums, and are fast crowding into all public places of profit and honor. I consider that question practically settled. The pending amendment of "Manhood Suffrage" takes in a far larger class than "2,000,000" black men, and opens other considerations. If democrats were wise they would pass every law favorable to black men; if not from principle, it would be the best possible policy, for that would be the short way of ending the republican party. This hue and cry

about the negro is all that holds them together, and prolonging the discussion prolongs their existence. If democrats will give us "Woman's Suffrage," why not take it from them? Would it show less principle for democrats to adopt Woman's Suffrage as a part of their platform, ignoring the negro, than republicans have shown in doing the opposite? Is it not infinitely more unprincipled for republicans to introduce the word "male" into the Federal constitution, thus establishing an aristocracy of sex from Maine to Louisiana, than for the democrats of Ohio to refuse to take the word "white" out of their state constitution? Do men suppose that women are fools, that they would stand by the republican party after all the insults it has heaped on us for the last eight years. Democrats have, at least, been prevented by Providence from all legislation on the question, while republicans have been taking retrogressive steps both in their state and national councils.

Your position is precisely the one we, of THE REVOLUTION, have maintained four years. We have steadily urged abolitionists everywhere to bury the negro and the woman in the citizen, and demand Suffrage for all. This last winter the republicans seemed to have awakened to the fact that there were women in the country, and our thanks are due to Senators Wilson and Pomeroy and to Mr. Julian in the House for the proposed 16th Amendment.

I wonder if all the educated men in this country were disfranchised and women were ruling, if "white men" would refuse the boon unless black men were admitted to the suffrage at the same time? Women are human, brother Latty, and I must admit if democrats would give me the ballot I should take it, not that I love the black man less but the woman more.

MR. TRAIN'S CHURCH.

DEAR REVOLUTION: Please answer the question, "Is George Francis Train a Roman Catholic?" and much oblige one who is anxious to know. Alleghany City, Pa.

C. S. MCKELSEY.

No, sir. Mr. Train, in religion as in politics, is an independent, free man.

A friend sends us the following extract from a Canada letter to himself:

ADAM AND EVE ON PAPER MONEY.

With regard to the question of Finance, their ideas are much ahead of the business world generally. Finance, like communism, is one of my hobbies, and I have ridden it a long way farther than even the writers of THE REVOLUTION. Had I time to write an elaborate article on the subject I would favor THE REVOLUTION with it, but at present I have not. The writers in THE REVOLUTION, though progressing in knowledge in this particular, still fall into the same errors as Adam Smith, McCulloch, Mill, Whately and others that have written on Finance. They begin from first principles, and show, through the different stages of society, how money has arrived at its present form—leaving us to infer that the laws regulating Finance are essential in their nature and are necessary results of monetary operations. Now, your writers in THE REVOLUTION, like the older writers on the subject, I perceive, are governed in their thoughts by the old maxims of supply and demand—deficient or redundant currency, paper vs. metallic currency. All this is wrong. Let THE REVOLUTIONISTS transport themselves back to the time that our first parents were ejected from Paradise, and let them forget, for the time being, all that has occurred since. Now, let them consider the subject of barter or exchange as it would first arise, and let them show logically when the first necessity for a medium of exchange arose, what would have been the best medium, now it would have been extended, how modified, how changed, as families increased to tribes, and tribes to petty states, and these to empires, etc., etc. If this idea is followed out, I think a correct idea of what is required now will be arrived at. The idea I wish to convey is that we must consider what ought to have been the case in the earlier stages of society.

clety, not what actually has occurred. My own opinions are in favor of the paper currency. But in my currency a dollar must mean a dollar, and must always fetch a dollar's worth. This is quite possible, but I have not seen the idea in THE REVOLUTION or anywhere else.

Oh! yes, that idea has been fully set forth in THE REVOLUTION.

Having taxed every other power of our readers to comprehend this great question of Finance, if their imaginations are now to be called into requisition and they are to go back to the garden of Eden to understand the power of paper money, I fear they will give it up. This solves the mystery of Adam's fall; the free use of paper money. Who gave it to Eve? Who printed and stamped it? If such is the origin of greenbacks, I shall begin to study hard currency. The Finance of THE REVOLUTION keeps many of our feminine readers in a most tempest-tossed condition. One fair lady writes, "In vain I turn to Butler, Campbell, Carey, to find some resting-place, the subject looms up at every step and its magnitude fairly oppresses me; each REVOLUTION, like a kaleidoscope, seems to give a new view from every standpoint."

WOMEN WAKING UP.

MY DEAR MISS ANTHONY: This evening, for the first time, I am in possession of a number of your spunky, logical little sheet; and so charmed am I with its genuine spirit of justice, that I am very loth to lay it aside long enough to write you a note of encouragement and congratulation.

THE REVOLUTION fills a place in periodical literature that had always been vacant. From century to century brighter minds, purer hearts, more indomitable energy and courage have been kept down by a relentless custom, and for no other reason than that man claims an egotistical superiority, based only on the fact of his having been born of the masculine gender. Prejudice has grown so fearfully strong that woman is allowed no sphere but the kitchen. If her voice be heard in the pulpit, in the lecture-room, or a political assemblage, she is cried down without mercy. Laws are made which affect her alone, in which she has no voice. There are even churches, that are claimed to be built upon the holy teachings of our Saviour, in which she is allowed no privilege but prayer. We are slaves to a baseless prejudice, and the bond which holds us to such an unjust master must be broken. We have the herculean task to do, and almost unaided. Men of to-day are not actuated by the sublime charity, or justice either, that teaches the doctrines of equality to all—that grants to women the privilege of striving for and attaining the common results of life. We must labor alone. And the safety and respect of our sex demand that we labor most earnestly and faithfully. If the women of America act as one, we are such a giant of strength that no power can keep us in our present condition. But if we look upon this first great duty with apathy, the lives of a few noble, gifted women will have been spent without bringing the golden harvest so many anxious hearts are looking for. You are in the van, leading a greater host than you are aware of. We, who can do but little, comparatively, give that little most cheerfully. We have unbounded faith in THE REVOLUTION and its conductors. It is our organ through which the more eloquent voices of our sex are heard throughout the entire land. Our best hope lies in that able sheet. And its rapidly increasing strength we take as the standard of our progress. You may rest assured I, for one, will henceforth allow no number of it to escape me. It supplies woman's need so much that I contend it is the duty of all to contribute to its support. I have made arrangements with the newdealer so that I shall get it regularly.

Believe me yours in the Revolutionary work,
Corning, N. Y., 1869.

JANE BARCOM.

WOMEN AS FIREMEN.—At the recent great fire in Eastport, Me., the women proved themselves equal to the stern demand of the hour. It is told that numbers of them took their place in line formed for passing buckets of water and worked steadily for two hours or more, while numerous things (called men) stood lazily around, with their hands in their pockets, watching the progress of the fire.

WHAT THE PRESS SAYS OF US.

From the Omaha Republican.

Hi-Yi!—We have heard a great deal from Mrs. Stanton and other eloquent Women's Rights advocates about how the enfranchisement of women would purify the ballot, stop stealing and corruption in the public service, and inaugurate a general era of honesty. Perhaps the following is a fair specimen of the way they will do it:

"Miss Susan J. Willesey, a postmistress at Jackson Station, near Erie, Penn., has been held to answer a charge of robbing the mails. A money letter containing \$15 had been opened and \$4 abstracted. In the mail-bag containing the letter which had been robbed was found Miss Willesey's passbook with her grocer."

The fact of the whole matter is—and so far as any experience has been had, it is proven—that, subject women to the same evil influences and they will fall before them as much as men do. Everywhere that woman has been exposed to the full influence of the evils and temptations of the world, she has bowed as low to them as man has. And there is nothing so abandoned as an abandoned woman.

We simply echo those grand words uttered at the creation: "It is not good for man to be alone." And in spite of Miss Susan's shortcomings, we still think the world of politics will be exalted by the incoming of woman. Women can always get tobacco, yet very few smoke and chew; they can get rum, yet few, in proportion, drink. The number of men in our prisons and asylums is generally nine-tenths greater than women. Now, if woman, as a slave, a dependent, degraded alike by our creeds, and codes, and customs, displays more virtue than man, how infinitely will she surpass him, as an independent, self-supporting being, responsible to God only, for her thoughts words and actions.

From the Jackson (Ohio) Standard.

THE WOMAN QUESTION.—The question of Female Suffrage was again debated in the Ohio Legislature last week. It came in the shape of submitting an amendment to the voters of the state, to strike the word "male" out of the constitution. Some Democrats moved to amend by saying that where the word "white" occurs in the constitution it shall be held to mean that no person is white who has a visible admixture of African blood. This amendment was carried. Then an effort was made to divide the two propositions, and vote on each separately. Here a scene arose which ought to convince the women that men only are fit for legislators. The House became a wild and roaring mob, and the Speaker, after vainly attempting to restore order, tapped his bell, thus declaring that the House was a mob, and that he declined to further recognize it as a deliberative body. Finally a vote was reached, and as both propositions went together, they were voted down. And thus ends Woman's Rights in the Democratic legislature for the year 1869. Will Mrs. Stanton, in THE REVOLUTION, make a note of this?

We are very sorry to make a note of such behavior on the part of our democratic brethren, but a few refined, educated women in the legislature would soon end all such undue hilarity. Men are merely grown up boys, and they should always be under the watchful eye of some mother, wife, sister, or daughter. Left to themselves, they relapse at once into savagism. See California and Oregon before women went there.

From the Omaha Republican.

LUMP THEM, MRS. STANTON.—Mrs. Stanton thinks that a puny man whom she could carry out under her arm, should not discourse about the physical inferiority of the female sex, as did a certain divine at the Milwaukee Convention which she lately attended.

Mrs. Stanton does not seem able to understand that there are women physically inferior to this puny man, as there are strapping men who could pick her (Mrs. S.) up and carry her out under their arm. The puny man might have performed an intellectual feat which she cannot. Contrast the two sexes in their general physical power. She can only look at them as individuals.

To be sure; it is always in bad taste for a "puny man" to discuss that branch of the

subject. If you read the whole letter, Mr. Republican, from which you quote, you remember that we said the mind is the measure of the man, and that many of the greatest men in all ages had been physically small (the Milwaukee divine for example). We understand perfectly that mind depends far more on nervous force than muscular power (hence the superiority of women?).

It will be time enough to contrast the physical power of the two sexes when both have the same advantages of physical education. After girls play ball, skate, are trained in gymnasiums, swim, row boats and have all their clothing hung loosely on their shoulders like boys, for a generation; after girls are taught that they have the same rights on the earth, to go wherever they choose, and do whatever they can, just like boys, enjoying full mental and bodily freedom, we shall then be able to make some just comparison, but not now.

From the Church Union.

WHY DON'T THE GIRLS PROPOSE?—At the Press Anniversary in New York, last week, Mrs. E. Oakes Smith was called on to defend the right of women to propose. We presume the right is meant, to propose without incurring contempt; not without encountering the terrors of that ordeal which has appalled many a manly heart more than the cannon's mouth, nor the still more terrible risk of rejection. Another lady speaker said that women will propose, because they are going to make fortunes and invite the men of their choice to share their brown-stone mansions. How about the women who already have fortunes and brown-stone mansions? They don't need to propose. No more does any woman of personal attractions and modesty; and the rest will not find the "right to propose" of much value. At present, the indirect proposals of thousands of young ladies are the chief barrier to their getting husbands, and we don't see how the pop direct on their part would mend the matter.

The Church Union, under the charge of our friend, Crammond Kennedy, is greatly improved, but ever and anon it says a little something on the Woman question that does not exactly suit our ear. How deceived these dear men are in supposing they do all the courting. Scarce a day passes but we see young men victimized by designing women—hoodwinked, wheedled, circumvented, bamboozled, honeyfugled, as they say out west. Is not the "pop direct" better than all this stratagem and art? The barrier in the way of getting husbands is not the "indirect proposals," for most men are caught in that way; but the real difficulty is women cost so much that few men can afford to marry. Far better to meet the man you love half way than wait in your brown-stone palace till the one comes who wants your fortune. When we claim the right to propose, we simply say, woman has sentiments and affections as strong and deep as man has, with the same right to manifest them; and, when she has a home and purse of her own, she will choose her companions, and far more wisely than she does to-day. As to incurring contempt, she will suffer only what man does now when he makes the "pop direct" to the wrong person. We do not see why men should be so sensitive about this privilege, for as a general thing, they get through with it very awkwardly, and always have the greatest difficulty in coming to the point, often being fairly hurried into marrying the belle of the village for the same reason that the republicans made Grant President—lest some other party should. The more "personal attractions and modesty" a woman has, the more important it is that she should propose, in order to settle the matter between a dozen suitors. That ungallant fling towards those who never marry, Crammond, will not do. Every Jack

has his Gill. After men of taste and culture have chosen all the beautiful, the utilitarians will take to themselves the squinted-eyed, turn-up nosed, crooked-toothed damsels, so that none are left; but those who abide by the injunctions of the Apostle, and choose a state of calm, peaceful celibacy—they, as a general thing, are the best women in any community.

From the N. Y. Independent.

The *Agitator* is a new weekly journal. "devoted to the interests of women." Of all the champions of her sex there is hardly one more capable than Mrs. Livermore of setting the cause before the public in its true light. The *Agitator*, under her management, cannot fail to commend itself and the cause it advocates to all right-thinking persons. It will, no doubt, keep clear of political intrigue and clap-trap, and not seek to identify the movement for Woman's Suffrage with irrelevant subjects.

"A hit," says a cotemporary, "at THE REVOLUTION." Every subject of national interest is relevant to "Woman's Suffrage." Seeing that women are to vote "right along," we wish to have them well-informed on finance, trade, and commerce, on everything that concerns the state, the church and the home, hence we shall continue in the future, as we have done in the past, to discuss politics, religion, and social science, in all their branches. On what principle should a woman's paper confine itself to one question, and only one phase of that? The N. Y. *Independent*, though a religious paper, dabbles in politics, quack advertisements, "dry goods," "national banks," "watering stocks," "finance and commerce," and a thousand other things, and there is not a paper in the nation that uses the amount of "intrigue and clap-trap" it does, to get subscribers. We should like to know how a paper that starts for the express purpose of discussing "Woman's Suffrage," can keep clear of politics? If the *Agitator* ignores politics and religion and the many social problems that now press on public attention, it will be a stupid, short-lived journal, unworthy the name it bears, and the brave woman who started it.

From the St. Louis Democrat.

PHOEBE COZZENS'S LECTURE.—Phoebe Cozzens achieved, last night, at Mercantile Library Hall, a great oratorical triumph. As a literary effort, her lecture possessed the highest merit. For originality of thought, vividness of conception, strength of reasoning, aptness of illustration, beauty of diction, clearness of expression, and grace of delivery, nothing like it has ever been heard in St. Louis upon the subject to which she addressed herself.

Her audience was all that could be desired—large in point of numbers, intelligent and appreciative. For nearly two hours they were entertained and instructed. The interest never lagged, but continued to increase till she closed with an appeal of great power and eloquence for all to unite in doing justice to woman, when there was a genuine burst of admiration that thrilled through the entire assembly.

Any mere sketch of her lecture would do her great injustice. One requires to see her, to hear her, to be impressed with eye, voice and manner in order to form any adequate conception of her power over an audience.

She has not only met, but far surpassed, the most sanguine expectations of her friends, and we are very much mistaken if she be not in as much demand hereafter, as a lecturer, as Anna E. Dickinson now is.

When we consider that this was the first appearance of Miss Cozzens as a lecturer, we can but regard her success as wonderful. Criticisms might be made, but we observed nothing which experience will not cure.

BUFFALO WOMAN'S SUFFRAGE ASSOCIATION.—Associations are multiplying everywhere. Buffalo has a good, working one, holding frequent meetings. A large convention is to be called soon. The present officers are, Mrs. D. M. Jenkins, President, Mrs. E. E. Clark, Secretary. The following preamble and resolutions have been adopted:

Whereas, Woman is deprived of her political rights, in

that she is taxed without representation; is held responsible for the violation of laws which she has no voice in making; is denied the right of trial by her peers;

Whereas, Woman is hindered by prejudice from availing herself of the best means of education; from entering and sharing with man the more lucrative professions and employment;

Resolved That we regard the Right of Suffrage the most efficient and the first step toward civil, political and social equality.

Resolved, That the Right of Suffrage is the inalienable right of every responsible human being, and that every argument adduced to prove that man should have the ballot, applies with equal force to prove that woman should possess the same.

Mrs. SOMERVILLE, who is now in her 88th year, is an advocate for Woman Suffrage, though she can hardly expect to live to vote in England, where she was born.

MAN'S SPHERE

DEAR REVOLUTION: Some time ago an article appeared in your columns offering a premium for an article on "Man's Sphere." I've watched and waited, with the utmost impatience, for some one to respond to the call, but as all are silent, may Mrs. "Pat Molloy" be atter speaking? Whist now, honey, till I tell ye!

Man's Sphere is almost unbounded.

First: He is splendid at prize fighting. When he can't draw a crowd and fight in the ring, he can thrash his "jowel of a wife." She is his own personal property, and a man can do what he likes with his own. This is strictly first class!

Class number two find their sphere in exhibiting their tailor's ingenuity, in compressing their small legs into such very small pants that one is reminded of the

"Grasshopper sitting on a sweet 'tato vine;"

and when the dear "Chawles Augustus" gets his short coat and red neck-tie on, and his slender cane in his delicate little kid gloved paws, and his moustache in just the right curve, he looks exactly like any other sweet, little, useless poodle, and no one ventures to assert that he is out of his sphere.

Another large class find their sphere in appropriating all the fat offices, and growling at the women who dare talk of rights beyond the small pittance they condescend to bestow upon them. A person of this class evidently thinks woman ought to feel sufficiently honored to be permitted to cook his food, sew on his buttons and serve him generally. This class represents the self-styled "lords of creation." They hold it is strictly man's sphere to be the biggest toad in the puddle, and if any feminine toad dares to warble a note, to annihilate her on the spot. It is strictly in their sphere to take all the good things of this world and leave all that is of no account to women; to have not only the choice piece of meat at the table, but the choice of everything in the world of literature and art; and, according to Attila, "all Heaven, too, when this little farce of life is over." It is not at all out of such an one's sphere to get drunk, swear, gamble, go to Congress, wear kid gloves at the expense of the government, ride fast horses, steal all he can from the public crib, insult decent women by encouraging prostitution;—in fact, these above things are strictly *manly*, and in accordance with the view of a majority of mankind. He should make speeches like the thrilling effort of Robt. Laird Collier, at the Woman's Convention in Chicago, whether he have anything to say or not. If he become convinced that he has not an ounce of brains,

and can't get into any other sphere, he may become a minister or doctor. If he fails to find his sphere in these he may go to the penitentiary or—the legislature.

Mrs. PAT MOLLOY.

P. S.—Pat desires me to state that he don't believe in *Man's Sphere*.

LITERARY.

THE AMERICAN YEAR BOOK AND NATIONAL REGISTER, for 1869, astronomical, historical, political, financial, commercial, agricultural, educational and religious. A general view of the United States, including every branch and topic, foreign and domestic—the proofs corrected at the departments in Washington. Edited by David N. Camp, and published at Hartford, Conn., by O. D. Case & Co. The volume for 1869 is the first of what may be hoped will be an uninterrupted series in time to come. This work comprises all that was contained in the American Almanac and a great deal besides, arranged in the most orderly manner, and, what is so often neglected in works of the kind, indexed in full, so that any fact may be found in a moment, should the prefatory list of contents fail to indicate its place in the volume. While the statistics and notes are most abundant and exhaustive of the several states of the American Union, excellent summaries of the condition of the other nations of the globe are given, which have evidently been prepared with great care. Besides these we have a record of important facts and sketches of eminent persons who have died during the year. There are miscellaneous essays, also, on interesting topics, making in the whole an elegant volume of 824 pages.

STUDIES IN GENERAL SCIENCE. By Antoinette Brown Blackwell. New York: Putnam & Son, 661 Broadway. A very handsome volume of 350 pages, showing the author to be a diligent and perhaps promising student in her subjects, but hardly ready yet to ascend the tripod as an oracle. Indeed the author says in her preface she makes no pretensions to a practical, scientific knowledge of the subjects treated; and that "the essays claim to be nothing but studies of principles in their general grouping and mutual co-ordination as everywhere illustrated in things;" not really so high a compliment as her work deserves. The tone of the book denotes rather a patient, careful habit of study of the investigations and conclusions of others than any new discoveries or explorations of its own. Still it is a valuable addition to the class of literature to which it belongs, and the young women especially would do well to exchange all their Lady's Books, Fashion-plates, and most of their Novel and Newspaper reading, until they have mastered it.

TRIBUNE ESSAYS; Leading Articles contributed to the New York Tribune from 1837 to 1863. By Charles T. Congdon—with an introduction by Horace Greeley. New York: J. S. Redfield, 140 Fulton street.

Here is the best collection of reproduced editorial articles since those of Nathaniel Peabody Rogers, in 1849, from the New Hampshire *Herald of Freedom*. And where the two writers treated of the same subject their style and sentiment will be found singularly alike. Both wrote extensively on Southern slavery, which they both abhorred to the extent of human ability, and treated it accordingly. Mr. Greeley, in his Introduction to Mr. Congdon's Essays, says truly, "While others demonstrated the injustice of man-selling, he portrayed its intense meanness, its unspeakable baseness, its monstrous unreason, in colors that even the blindest must perceive. He drew two figures which no one could help abhorring, and, when all had evinced their irrepressible loathing, he showed the less repulsive to be the Slaveholder, and the other his Northern ally, apologist and champion." The Essays embrace a great variety of subjects, all of which are treated with the skill and power which the writer possesses to a most enviable degree. As editorials, they were the life and spirit of the *Tribune*, as all who were accustomed to read them will readily testify.

THE NATIONAL QUARTERLY REVIEW. Edited by Edward J. Sears, LL.D. March, 1869, and the 33th number. Vol. 18. New York: 61 Broadway, and 121 Nassau street. THE REVOLUTION cheerfully endorses the N. Y. *World* in saying of this work: Taken all in all, the present number of the *National Quarterly* cannot fail to add to its reputation of being among the best reviews published in the United States. The opening article on "Diogenes the Cynic" is a scintillatingly written and ingeni-

ous defence of that philosopher. "The Turko-Greek Question" is an admirable paper. It is a thoughtfully candid review of the recent troubles in the East, and the writer has had the good sense to ignore what is termed "popular prejudices," and take an impartial view of the situation..... "The Ruling Classes in England" and "Celtic Music" are excellently written. "President Grant and his Cabinet" is a forcible, interesting paper. The "Notices and Criticisms," which conclude the number, are written in the usual fair and impartial style.

TEMPERANCE HYMN BOOK. A collection of choice songs and hymns set to familiar tunes and just the thing for Temperance gatherings of all kinds—and for family use too. If all the children could have it, and use it, till it was used up, drunkenness would be driven, like a hateful vagabond, from every dwelling, never more to enter. It was compiled by J. N. Stearns, for the New York National Temperance Society and Publication House, 172 William street.

THE HERALD OF HEALTH and Journal of Physical Culture: New York: Miller, Wood & Co., publishers, 13 & 15 Laight street. General agents: The American News Co., the New York News Co. \$2 per annum. Single Copy, 20 cents.

LEISURE HOURS. A monthly Magazine, devoted to history, biography, prose, poetry, wit, romance, reality and useful information. Pittsburg, Pa.: Dwyer and Co., publishers. \$2 a year.

MOTHERS' MONITOR—devoted to home education, literature and religion. Indianapolis, Ind.: Mrs. M. M. B. Goodwin. \$2 per annum. A little too womanly in the balance. Lacks faith in the spirit of the age and the power of truth—new truth, radical truth. It should remember that old things are passed away, many of them; and it should recognize the new and accept the situation.

NEW YORK TEACHER, and American Educational Monthly; devoted to popular instruction and literature. New York: J. W. Schenckhorn & Co., 14 Bond street. \$1.50 per annum. This is certainly one of the very best journals of its kind in America. Every teacher would be greatly benefitted by it. The April number treats of country school houses and their out-buildings in most becoming manner.

MRS. ANN S. STEPHENS'S NEW NOVEL, "THE CURSE OF GOLD," now running through the columns of the *New York Weekly*, where it has proved to be the most popular novel that has ever appeared in the columns of that paper, will be published in a few days by T. B. Peterson & Brothers, Philadelphia, Pa. It will be found to be the most thrilling, intensely absorbing, unflinching interesting, and delightfully romantic story which Mrs. Stephens has ever penned. It will be issued in a large duodecimo volume of five hundred pages, and sold by all booksellers, at the low price of \$1.75 in cloth, or \$1.50 in paper cover; or copies will be sent by mail, to any place, postpaid, by the publishers, on receipt of the price of the work in a letter to them.

BERGH AND BEAST.—The *Commercial Advertiser* does justice to a noble man and his worthy cause on this wise:

We overheard a brutal omnibus driver, yesterday, denouncing President Bergh to a comrade. The latter has a good many enemies. The car drivers don't like him. He is not in favor with hackmen. Proprietors of shambles cannot endure the sight of him: while butcher boys make faces at him from a distance. All in all, we suppose there never was a more unpopular individual among the oppressors of brutes than this same Bergh.

To have their frowns, however, is to insure the smiles of the gods. President Bergh has accomplished a great work already. For days and days he has walked to and fro through our thoroughfares during the winter months, overhauling this driver for cudgelling his horse and arresting that cartman for endeavoring to impose a too heavy load upon his animal. He is entitled to and should have the warm sympathy and support of all our citizens.

DARTMOUTH COLLEGE has just received a donation of \$5,000 from Senator Grimes, a native of New Hampshire. Now why will not Mrs. Grimes do as much for the education of woman there?

BATHS FOR THE MILLION.—The English papers announce that an extensive cotton manufacturer in Staleybridge is erecting baths for the accommodation of his work people, at an expense of several thousand pounds sterling. This is a species of practical benevolence that is eminently worthy the attention of American philanthropists. The city of New York has not a decent bathing place, private or public, available to the poor or scarcely to the rich, excepting in their own houses. Boston leads all the cities of America in this most important and invaluable enterprise. New York before next summer should have her free public bathing places for old and young, men, women and children; as the Iowa orator put it for "ladies and gentlemen of both sexes."

SAMUEL NUTTER, the richest man in Virginia, left \$2,000,000 for a female orphan asylum.

A RETIRING DANSEUSE.—A few weeks since Mdle. Pettipas, the famous Russian ballet-dancer, appeared for the last time before an admiring public in the "Fille du Pharaon," at Paris. The Emperor and his son, the Grand Duke Vladimir, were present. The theatre was very crowded. On the conclusion of the sword dance, which she performed with her usual inimitable grace, she was presented with a laurel wreath and a jewel case containing a very handsome medallion set in diamonds. When the ballet was over, the public, still loth to part with their favorite, remained to a very late hour cheering the graceful danseuse, and calling her forward repeatedly.

ELIZABETH OGILVY BENGON was born at Wells, Eng., and, in 1778, and had to struggle with many difficulties in early life. So few books could she procure that she used to read the open pages of the new publications in the window of the only bookseller's shop in the little town which she inhabited in Wiltshire, and return, day after day, in the hope of finding another page turned over. She, nevertheless, acquired a respectable portion of learning. On her removal to London, she obtained reputable literary friends and patronage, and was generally esteemed for her virtues, manners, and talents. She died January the 9th, 1827. Besides a drama, two novels and poems, she wrote memoirs of Mrs. Hamilton, Robin and Klopstock, and Lives of Anne Boleyn, Mary Queen of Scots, the Queen of Bohemia, and Henry IV. of France.

INVENTOR'S AND MANUFACTURER'S GAZETTE. Saltiel & Co., editor and proprietors, No. 37 Park Row, New York. Subscription \$1 per year, in advance. Mechanical Drawings, Electrotyping, Wood Engraving, Book Binding, and Job Printing. T. P. Pemberton, editor mechanical department.

THE BENEDICT TIME WATCH

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Financial Department.

THE REVOLUTION.

VOL. III.—NO. 15.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND. A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

WHAT IS MONEY?

A REPLY is offered to Kellogg's views on money, which were first published in 1849; they appear to be as follows:

1. That a piece of gold, or silver, stamped by government—one dollar, five dollars, five hundred dollars, or any other sum, would be money the value of which would be whatever amount the stamp should indicate, without any regard to the size of the piece; and that for such a purpose paper would be better than metal, because it could be more easily procured and would be more convenient. To show that this is a correct representation, the following quotations are given from his "*New Monetary System*."

2. "Money is a combination of legal powers expressed upon metal, paper, or some other substance.

3. "Certain properties are by law given to some substance which bears the name and performs the functions of money.

4. "The question to be settled, then, is this, can a currency be formed entirely of paper?.... It (paper) would be a better material for money than gold and silver, for these metals are limited in amount and are troublesome, expensive and hazardous to remit.

5. "The power of money is immaterial; it is its legal authority and not its material substance that establishes its value and power.

6. "The value of money is no more fixed or regulated by the laws ordering each piece of money to be coined of a certain weight and kind of metal, than the length of the yard would be fixed by ordering it to be made of a certain weight or kind of wood without regard to its length.

7. "Measures are definite quantities of length, weight, bulk and value, by which the amount of length, weight, bulk and value in any substance are defined and ascertained.

8. "Money is the public measure of value.

9. "Money measures its own amount or value of actual property as often as it passes from one individual to another, as the yard stick measures its own length as often as it passes over the cloth; consequently a given sum of money measures in a given time more or less

property, according to the frequency of its transfer.

10. "Money is the national medium of exchange for property and products."

11. In reply, it is said that *money* (the same in both singular and plural) is PORTIONS OF LABOR, as found in one or more of the products of labor; the material on which the labor has been expended is selected, the size of the portions is determined and their denominations are given, by government.

12. Gold and silver, to the amount of five dollars, are the products which have been selected by government, in which to find the necessary labor. Iron, lead, wheat or corn might have been chosen; a particular amount of any one of these, or of any other product, might be made by government a *dollar*, provided that each portion of the product should contain the same amount of labor as the gold or the silver dollar; the question is one of practicability and convenience, only; iron, and perhaps lead and copper, would have been a better selection, and should now as soon as the national debt shall have been paid, be adopted—certificates of deposit of these metals to be a legal tender as greenbacks now are, and their denominations, *minutes, hours, days and years*; gold, intrinsically or by nature, is so worthless, so difficult to procure and so inseparable from abuse that it should be demonetized.

13. Money has been instituted for two uses (see 8 and 10), first to measure, and second to exchange, labor and products—not precisely to measure *value*—and its nature may be seen conclusively, from its two uses.

14. Measures are definite or known quantities, of length, weight, bulk, *labor and products*, by which to compute, estimate—measure—unknown quantities of length, weight, bulk, *labor and products*. See 7.

15. It is as self-evident a truth, that measures have essential properties, as that matter has; thus, the conception of a measure for the purpose of measuring length, cannot have an existence in the mind detached from the idea of *length* (of the measure), for this reason it is affirmed that length is an essential property of a measure for measuring length, and that to seriously maintain that there might be a *representative* measure of length, used to measure length, that had not length, would be evidence of a defective mind.

16. That which has been said of *length*, in 15, is affirmed in detail, of weight, of capacity, and of labor and products (in computing, estimating, measuring labor and products it is essentially the same whether it is done by labor or a product); others, that a measure of labor and products (as money is) must be labor or products, as a measure of length must be length; the material of a measure is not an essential property of it in any case. It is essential to any measure that it must be of the same name, denomination or nature as that which is to be measured.

17. In measuring length with a yard-stick, the thing to be measured must be one yard, or more than one or less than one; another, a second, essential property of every measure is thus seen, that a measure must be a multiple, a unit, or a fraction of the thing to be measured, the thing to be measured being at the same time a fraction, a unit, or a multiple of the measure.

18. Kellogg says, "The value of property is estimated by its usefulness," and much more of the same import, but the thing is impossible, because there is no unit of usefulness, a thing may be useful, more useful, most useful;

the usefulness of a piano and of a cooking-stove cannot be computed, because numerical figures will not express usefulness; the amount of labor in them may be expressed in numerical figures.

19. The word *value* has perhaps a dozen significations, and *legal value* has perhaps fifty, but one signification, only, of all of them has a *unit*, and the unit of this one signification is *labor* or a *product*; thus, when labor or products have been estimated, computed, measured, the sum, the amount, when thus found is denominated *value*; and it will be observed that money, strictly speaking, is not a measure of value but of labor and product. See 13.

20. Measurement and exchange of labor and products, are related to each other as antecedent and subsequent, Kellogg confuses them as one. See 9. Commerce is the exchange of labor and products and the design is a reciprocity of equivalents; the equivalents of their products are found by each party, for himself, estimating, computing, measuring, his own and also the products of the other; when they have agreed in their estimates, their computations, the next thing in the order of events is, they exchange with each other; measurement is seen to be the act of each, *separately*, but exchange is the act of both *jointly*.

21. Money, as used in the exchange of labor and products (see 10), is properly denominated an *equivalent*, as distinguished from a chemical equivalent it may be called a *commercial*, and as distinguished from the common ordinary equivalents of labor and products in barter, it may be called the *public legal equivalent*—it is the public, legal, commercial equivalent.

JAMES ADAIR.

Mendota, La Salle County, Ill.,
March, 1869.

WOMEN'S RIGHTS.—THE CURRENCY.— SPECIE PAYMENTS.

NOTHING would do more to elevate the ballot-box and free our elections from the too many corruptions of both parties, that are now, I am sorry to say, too prevalent, than putting the ballot into women's hands. They would give dignity and character to the elective franchise if allowed to vote. Does any one believe that the corruptions now so generally complained of in our Legislative bodies, would occur, if a fair proportion of our Representatives were women?

It is conceded that women has a controlling influence over children in their own families, and how important it would be for the general welfare to educate them in the science of government, that their knowledge might be imparted to their children in the family circle. Through this channel, children would be educated to honesty, sobriety and a reverence for the rights of others; they would learn from their mothers, while young, the theory and working of a free government, so that when they become old enough to exercise the rights of free men, they would understand all its bearings and details. In this way our rights will be protected, our laws will be equal and just, and the whole country made happy and prosperous.

Allow women to vote, and they will exercise an influence on business which will give to their sex many branches of labor that are adapted to their strength and characters and secure them prices for it equal to what are paid to men. Women should fill, at least, one-half the public offices. They are competent, quick, and as correct, at all times, as the men. This must be done, reforms must be made, the Revolution

must and will progress, until the drones that now occupy women's places are driven into other avocations and compelled to acknowledge supremacy in equal rights, laws and the ballot.

When women are in possession of the ballot, the places they are adapted to fill in business, such as bankers, doctors, lawyers, teachers and merchants, we may hope and have reason to expect that the present crude notions so prevalent among those who expect to be made rich without labor, by unjust laws in regard to currency, will be changed. The want of currency, to-day, to meet the rapidly increasing business of the country, is what restrains progress and cripples too many branches of trade.

If the government would place \$50,000,000 of greenbacks into the hands of the Treasurer of this city, to be loaned at times like the present, when money commands one per cent. per month, on government securities, at the legal rate of interest with a margin of 25 or 30 per cent. to any one who will put up the securities in sums not to exceed \$20,000 to any one individual or firm, they would do more for the real prosperity of the people than a thousand laws that the bond-holder shall be paid in gold, while the poor soldiers, who fought the battles and won the victories, are paid in paper. This would operate as a balance wheel to trade, and so adjust the business of the country as to place us within the reach of specie payments much sooner than we shall reach it from contraction, and from crippling all the prominent enterprises of the business men of the nation. Congress now, like a set of ignoramuses, are discussing the mode of dividing half a loaf of bread to accommodate millions of mouths, by taking the currency from points where it is most needed, and giving it to other sections where it would do no good. They had better add \$30,000,000 to that already authorized by the present banking law. In this way they would injure no section, but do justice to all. The circulation of paper in Great Britain is \$15,50-100 a head now. That of France \$18,34-100 per head; while that of the United States is not in excess of either. The United States has its business extended over an immense area of country, requiring much longer time for products of manufacture and the soil to reach a market, hence requiring a much larger amount of circulation to perform its business, than either England or France.

Increase the business and you do far more to sustain both government and individual credit, than you can by passing laws in Congress to pay the National Debt in coin. This coin law may help the bond-holder, but how it helps the tax-payer I have never been able to discover. Reconstruction in the South will go far towards sustaining government credit. Put the south in a condition so that property and person will be secure, so that labor can be applied to production, and that entire section will soon recover from its embarrassments produced by the war, and be among the most wealthy and prosperous parts of the land. Till the soil, manufacture, dig the materials from the earth, economise the expenses, protect home industry in all its branches, stop excessive importations, discard extravagance and idleness in all their forms and phases, and we shall advance beyond the most sanguine hopes, and present a beacon to the oppressed of all nations, that will light them on the paths that we have so successfully trod as a nation. Discard the errors of the past. Revolutionize the selfish Acts that throw woman from the ballot, and keep her from that equal

position with man that she of right should occupy.

THE MONEY MARKET

continues stringent, call loans ranged from 7 per cent. coin to legal interest, and a commission of $\frac{1}{2}$ per cent. At the close of Saturday transactions were done chiefly at legal interest and commissions of 1-16 on governments, and $\frac{1}{2}$ per cent. on stock collaterals. The weekly bank statement is more favorable than expected. The loans are decreased \$4,453,443; specie, \$1,943,350; circulation, \$207,556; and deposits, \$3,830,209. The legal tenders are increased \$148,378.

The following table shows the changes in the New York city banks this week compared with the preceding week:

| | April 10. | Differences. |
|----------------|---------------|--------------------------------|
| Loans, | \$261,933,675 | \$257,480,227 Dec. \$4,453,448 |
| Specie, | 10,737,893 | 8,794,543 Dec. 1,943,350 |
| Circulation, | 34,816,916 | 34,609,360 Dec. 207,556 |
| Deposits, | 175,325,789 | 171,495,580 Dec. 3,830,209 |
| Legal-tenders, | 48,493,359 | 48,644,732 Inc. 148,378 |

THE GOLD MARKET

was firm throughout the week, and strong and advanced on Saturday.

The fluctuations in the gold market for the week were as follows:

| | Opening. | Highest. | Lowest. | Closing. |
|------------------|-------------------|-------------------|-------------------|-------------------|
| Monday, April 5, | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ |
| Tuesday, 6, | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ |
| Wednesday, 7, | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ | 131 $\frac{1}{2}$ |
| Thursday, 8, | 131 $\frac{1}{2}$ | 132 $\frac{1}{2}$ | 131 $\frac{1}{2}$ | 132 $\frac{1}{2}$ |
| Friday, 9, | 132 $\frac{1}{2}$ | 133 $\frac{1}{2}$ | 132 $\frac{1}{2}$ | 133 $\frac{1}{2}$ |
| Saturday, 10, | 133 $\frac{1}{2}$ | 133 $\frac{1}{2}$ | 132 $\frac{1}{2}$ | 133 $\frac{1}{2}$ |

THE FOREIGN EXCHANGE MARKET

at the close of the week was dull, prime bankers 60 days sterling bills being quoted 107 $\frac{1}{2}$ to 108, and sight $\frac{1}{2}$ per cent. higher.

THE RAILWAY SHARE MARKET

was active and advanced. On Saturday, the market closed with an improved tone, and there was more disposition to buy.

The following are the closing quotations:

Cumberland, 32 to 35; W., F. & Co. Ex., 31 to 31 $\frac{1}{2}$; American, 40 to 40 $\frac{1}{2}$; Adams, 59 $\frac{1}{2}$ to 59 $\frac{1}{2}$; United States, 58 $\frac{1}{2}$ to 58 $\frac{1}{2}$; Merit's Union, 15 $\frac{1}{2}$ to 16; Quicksilver, 22 to 22 $\frac{1}{2}$; Canon, 59 $\frac{1}{2}$ to 59 $\frac{1}{2}$; Pacific Mail, 92 to 92 $\frac{1}{2}$; W. U. Telegraph, 41 $\frac{1}{2}$ to 41 $\frac{1}{2}$; N. Y. Central, 163 $\frac{1}{2}$ to 163 $\frac{1}{2}$; Erie, 34 to 34 $\frac{1}{2}$; Hudson River, 146 $\frac{1}{2}$ to 147; Reading, 93 to 93 $\frac{1}{2}$; Toledo, Wabash & W., 69 to 69 $\frac{1}{2}$; Tol., Wabash & W. preferred, 77 $\frac{1}{2}$ to 78 $\frac{1}{2}$; Mil. & St. Paul, 78 to 78 $\frac{1}{2}$; Mil. & St. Paul preferred, 85 to 85 $\frac{1}{2}$; Pitts. & Ft. Wayne, 131 $\frac{1}{2}$ to 132; Ohio & Miss., 33 to 33 $\frac{1}{2}$; Mich. Central, 118 $\frac{1}{2}$ to 120; Mich. Southern, 96 $\frac{1}{2}$ to 97; Illinois Central, 138 to 139; Cleve. & Pitts., 90 $\frac{1}{2}$ to 90 $\frac{1}{2}$; Cleve. & Toledo, 97 to 97 $\frac{1}{2}$; Rock Island, 130 $\frac{1}{2}$ to 131; North Western, 84 to 84 $\frac{1}{2}$; North Western pref., 96 $\frac{1}{2}$ to 96 $\frac{1}{2}$; Mariposa, 19 to 20; Mariposa preferred, 36 $\frac{1}{2}$ to 36 $\frac{1}{2}$.

UNITED STATES SECURITIES

were firm throughout the week, notwithstanding the high rates for money; the 1862's were strong and advanced to 120 $\frac{1}{2}$, closing at 120 $\frac{1}{2}$ to 121 on Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 103 $\frac{1}{2}$ to 104; United States sixes, 1881, registered, 115 $\frac{1}{2}$ to 116; United States sixes, coupon, 116 $\frac{1}{2}$ to 116 $\frac{1}{2}$; United States five-twenties, registered, 110 to 110 $\frac{1}{2}$; United States five-twenties, coupon, 1862, 120 $\frac{1}{2}$ to 121; United States five-twenties, coupon, 1864, 115 to 115 $\frac{1}{2}$; United States five-twenties, coupon, 1865, 117 $\frac{1}{2}$ to 117 $\frac{1}{2}$; United States five-twenties, coupon, new, 1865, 113 $\frac{1}{2}$ to 113 $\frac{1}{2}$; United States five-twenties, coupon, 1867, 113 $\frac{1}{2}$ to 113 $\frac{1}{2}$; United States five-twenties, coupon, 1868, 113 $\frac{1}{2}$ to 113 $\frac{1}{2}$; United States ten-forties, registered, 104 $\frac{1}{2}$ to 105; United States ten-forties, coupon, 105 $\frac{1}{2}$ to 105 $\frac{1}{2}$.

THE CUSTOM DUTIES

for the week were \$2,730,795 in gold against \$2,743,222 \$2,603,929 and \$3,101,122 for the preceding weeks. The imports of merchandise for the week were \$7,982,823 in gold against \$7,682,492, \$7,802,546, and \$6,246,407 for the preceding weeks. The exports, exclusive of specie, were \$3,878,964 in currency against \$3,085,396, \$2,440,120, and \$2,676,000 for the preceding weeks. The exports of specie were \$328,350 against \$555,585, \$1,357,164, and \$181,332 for the preceding weeks.

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